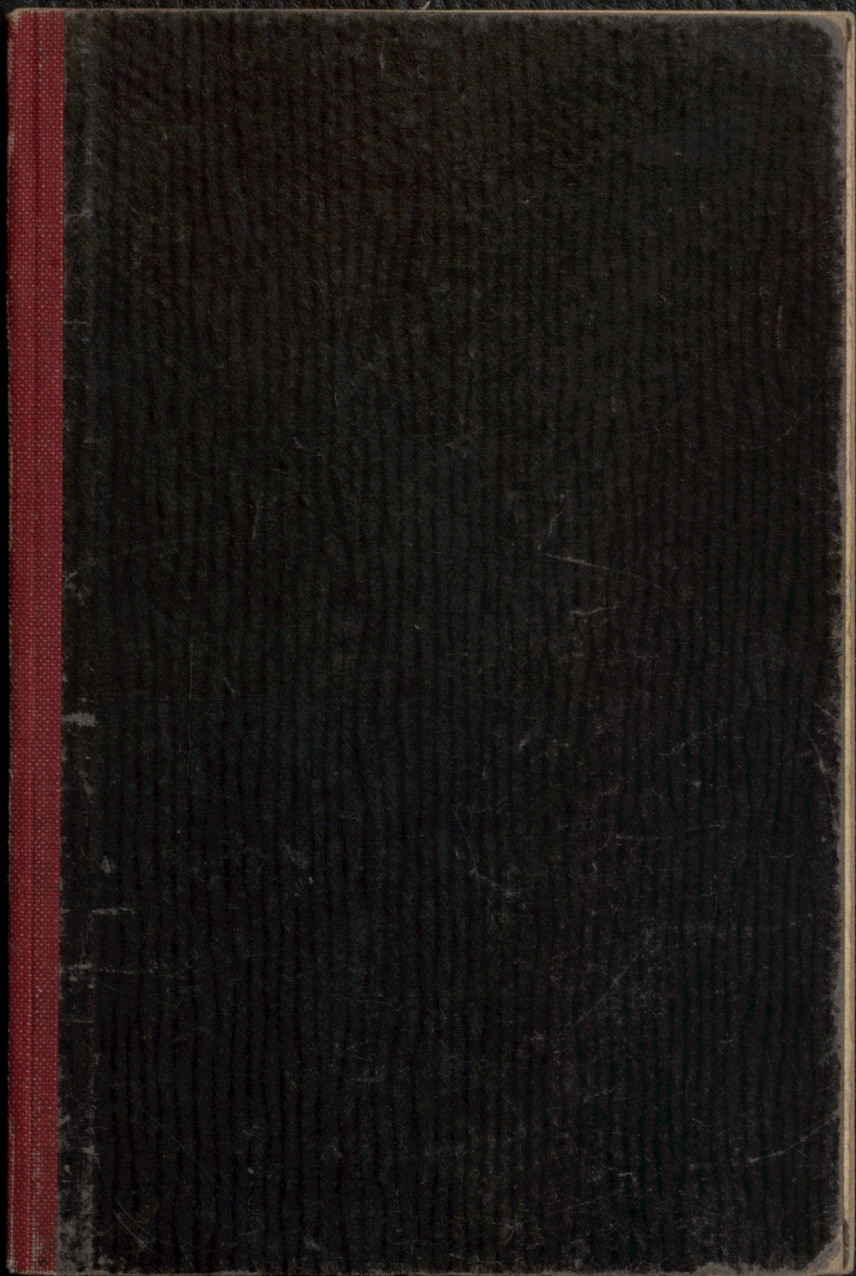




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S. P. Hettasch

THE
CHURCH BOOK

THE UNITY OF THE BRETHREN
OF MONASTIC CHURCH

LABORER PROTESTANT

Given as a record of the Church of the
United Brethren in Christ, and of the
missionary work of the Church in
the United States of America.

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THE CHURCH BOOK

of

THE UNITY OF THE BRETHREN,
or MORAVIAN CHURCH,

in the

LABRADOR PROVINCE,

giving a short account of the Origin, Doctrine,
Customs, and Usages of the Brethren's Church,
and more especially such as are applicable
to the Church in Labrador.

"Let all things be done decently and in order."
1 Cor. XIV, 40.

KATANGUTIGET ILAGENGNINGATA AGLANGIT ILAGENUT

LABRADOREMETUNUT ILINGAJUT,

**Unipkautekartut Ilagêngnipta
Pigiarvekalaungninganik Ajokertusinginiglo
Maligaksaurkojanganiglo Ilusiorkojanganiglo,
piluartomigle Labradoreme atorpaktunik.**

„Ilusitsiarikluselo, idluarsainiaritse tamainik.“

1 Kor. XIV, 40.

Preface.

The need of a Church Book for our Moravian Congregations in Labrador wherein the chief points of Doctrine and an explanation of the Customs and Usages of the Brethren's Church are set forth, has for some time been felt, especially now that more strangers are coming among us and our Eskimo and Settler members are living more scattered than formerly. Outsiders taking up their residence amongst us and desirous of becoming members of our Church, naturally wish to know something about our teaching and the Rules to be observed by our members, and up to the present we have had nothing satisfactory to put into their hands.

Our Eskimo members, living less at the Mission Stations than formerly, also need more instruction on these matters, as, owing to altered circumstances, so much oral instruction cannot be imparted as was formerly the case.

Hence Extracts have been made from the English Church Book, and such information as is needful has been added, and the whole has been translated into the Eskimo language, so that the one book may serve both nationalities.

That it will be valued we do not doubt, and we pray that its perusal may stir up increased interest in and love for the Church and the Kingdom of God.

Hopedale, 1926.

Sivorlêjut.

Akkunikasak kingumaklerpogut aglangnik okautekartunik Ilagêgnipta, katangutigênik taijat, ajokertusingita ilusiorkojangitalo maligaksaurko-jangitalo pijariakortuluarninginik, piluatomik tujormiat akunaptingnênersaungmatta sivornganenit. Takorngartat nunatârlutik akunaptingne avatip-tingnelônêt tussulutiglo ilaliortaujomavlutik Ila-gêgniptingnut katjârput kaujititaujomavlutik sunatuinarnik ajokertusivut Ilagêgniptalo maligak-sangit pivlugit, mânalo tikidlugo aglakalaungilagut tamakoninga okautekatsiartunik tunijungnartap-tingnik taimaitut agganginut.

Ilagêngokativullo Inuit sivornganenit inilanga-vekanginersaugamik nunagijaptingne, piluatomik okiorme, ajokertortaunersaujariakarput tamako-ninga aglaktigut, ilusiolauktut mattoma sivorngane atunginersaungmatta, mâna assine nunakartut ununersaungmatta tusanginersaungmattalo ajo-kertusernik kattimavingne.

Taimaimat Ilagêgnipta Englandemêtit aglan-gita ilangit, tappekartilugit Ilagêktunut Labra-doremêtnut ilingaluartunik, ablatsangortitauvut inuktôrtunut, aglait tâpkoatsainait atuartaujung-narkovlugit inungnullo kablunânullo.

Aglait tamakoa kuviagijauniarmatta kollalun-gilagut, kenuvogullo atuartauningit issumaksarsi-orutauningillo angijorortitserkovlugit unganermik Ilagêgniptingnut ilungertornermiglo Gudib nâle-gauvinga pivlugo.

Hopedale, 1926.

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Introductory.

10 A. OUR Brethren's Church stands connected by a living union with the Ancient Brethren's Church in Bohemia and Moravia, which had its origin in 1457. It is indeed but a continuance of the same Church which, when almost destroyed in the storms of persecution after the year 1620, was transplanted into a wider field. For not only did a remnant come together at Herrnhut in 1722 and the following years, and deliberately adopt, in their main features, the arrangements and regulations of the Ancient Brethren's Church, but they also took over the Episcopal Ordination of the Ancient Church, as preserved in hope from the time of Amos Comenius, who had left it to be cherished as a consecrated heirloom for future days.

We therefore rightly call ourselves the Renewed Church of the Brethren.

B. Protestant families driven for the faith out of Moravia, and awakened persons from Protestant circles in Germany, found at the same time a place of refuge under the protection of Count Zinzendorf in Saxony. In 1722 they began to settle and build near the Hutberg, on Zinzendorf's estate near Berthelsdorf, and there

Chapter 1.

Sivuliarutsit.

A. Ilagêngnivut, katangutigênik taijak, attamarikpok katangutigêlauktut Bohêmiamie Morâviamelo ilagêngninganut, pigiarvekalauktomut jâreme 1457me, ômanartomik uigornekarlune. Nelâgut avisimalungilak ilagêngnermit tâpsomangat, nungutaungiggartomut unangmijauner-soarmut jârib 1620ib kingorngagut, nûtitauler-tomulle ilagêngokatingita amiakungitigut suli-vingnut nerrotonersanut. Amiakôjut taipkoa ilangit katimatuinalungimatta Herrnhuteme jâreme 1722me maliktinginelo, pijarilutiglo katan-gutigêlauktut ilusiviningit maligaksaurkojavinin-gillo nangminerilugit, ilaliorpulletauk ajoker-tuijersuit saimartitauninganik taipkonangat, sorlo komiujaungmat nerriungnerme Amos Co-mêniousib nelliuninganit, tâpsoma kingormguti-jaktautilaungmago ivlernartok idluarkutaulâr-tok uvlune kajjomârtune.

Taimaimat nâmmamariktomik taivogut katan-gutigêt ilagêngninganik nutâmik.

B. Evangeliumiut, kemâtitauijut Morâviamit okpernitik pivlugo, Evangeliumiullo tupârtauijut Germanyme, naipitsivut atautsikut kemâviksau-jungnartomik Zinzendorfib saputjiningane nu-name Saxonyme. 1722me nunatâlerput iglulio-lerlutiglo kakkârsu Hutbergemik taijab kani-tangane, Zinzendorfib nunakotingane, iglugasait

founded Herrnhut. Their one great purpose was to "work out their salvation" in Christian fellowship. On August 13th, 1727, when met at the Lord's Supper in the Parish Church at Berthelsdorf, they were favoured with a baptism of the Spirit, which united them in holy fellowship and consecrated them as a Church of God. That day was the day of the foundation of the Brethren's Church.

The inhabitants of Herrnhut bound themselves together in the one aim to exhibit a living Church of Jesus Christ, in the fellowship of faith and love and hope, and in faithful obedience to the laws of God.

In this newly-awakened inner life the Brethren saw it to be their calling, in accordance with the Lord's appointment (Matt. 5, 13, 14), to build up the Kingdom of God, and to preach the Gospel of Christ in all the world, wheresoever He should send them.

C. Following the example of the Ancient Brethren's Church we call ourselves the "Unity of the Brethren". We desire as brethren and sisters in Christ, according to the Saviour's testament (John 17), to be one, as one "Unity of Brethren". It was thus Zinzendorf designated the Church in the negotiations with the British

Bertelsdorfemik taijat kanitangine, tagvanelo tungatitsivut iglugasaksoarnik Herrnhutemik taijanik. Kajusijutiksatuarijangat imaipok: „piulijauniksatik piniaromavlugo“, Kristusemijomavlutik ilagêktisimavlutik. August 13me 1727me katimatilugit kommunionesiorlutik katimavingme Bertelsdorfeme, saimartitauvlutik baptitauvut Anernermut ajunginermut, tamatomungalo atausingortitauvut ilagêngnerme hailigime, saimartitauvlutiglo ilagêngortitauvut Gudemut ilingajunik. Uvlok tâмна tagva katangutigêt ilagêngningata attijauvia.

Herrnhutemiut angekatigêkput torârviksa-tuakaromavlutik nelonaijaijomavlutik ilagênik ômajunik Jesuse Kristuseme, okpernerub naglingnerublo neriungnerublo ilagêngningane, nâ-lengnermelo nelâgôrtome Gudib perkojanganik.

Inôtseme tamatomane tupaktitaungmijome katangutigêt tautulerput kairkojaumanerming-nik, Nâlekab aulatsininga maliklugo, angijorortitsinasuartuksaugamik Gudib nâlegauvinganik, okâlajuksaugamiglo Kristusib okausinginik tusarnertunik silaksoarme ilûnâne, namullônêt Gudib tililârmangâgit.

C. Katangutigêt ilagêngningata nutaungitub pisimaninga maliklugo taivogut uvaptingnik „Katangutigêt Ilagêngninganik“. Katangutigêktutitut Kristuseme tussudlarpogut Piulijipta Testamentekotinga maliklugo atausertut itsomavluta, katangutigêt ilagêngningat atausek. Tai-mak Zinzendorfib ilagêt tailaukpait Englishit

Parliament in 1749, by which we were acknowledged in British Dominions as a Protestant Episcopal Church, and our Directing Board is still called the "Directing Board of the Protestant Unity of the Brethren".

Chapter 2.

The doctrine of the Brethren's Church.

A. THE Holy Scriptures of the Old and New Testaments are, and shall remain, the only rule of our faith and practice. We venerate them as God's Word, which He spoke to mankind of old time in the Prophets, and at last in His Son and by His Apostles, to instruct us unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein.

B. By our preaching of the Divine Word our hearers are to be led to search the Scriptures for themselves, and so to draw directly from this one fountain of all divine knowledge. We esteem it a sacred duty by all possible means to promote a deep and thorough knowledge of the Scriptures amongst us.

C. We esteem every truth revealed to us by God as a precious treasure, and heartily believe

aulatsijingit piniarkatiginamigit jâreme 1749me, tâpkonungalo ilitarnautekartitauvogut nunane tamaine Englishenut nunakutaujune „Ilagênik Evangêliumiunik Ajokertuijersoakarpaktunik“, aulatsijivullo taigusekarput sulle „Aulatsijunik katangutigêt ilagêngninginik Evangêliumiunik“.

Chapter 2.

Katangutigêt Ilagêngningata okperijaksangit.

A. Gudib okausingit, Testamentetokamêtut Testamentetâmêtullo, maligaksatuarivavut maligaksatuaritsainaromavavullo okperniptingnut piniarniptingnullo. Gudib okauseringmagit opigivavut, tâpsoma okauserilaungmagit inungnut itsaksoarme nelautaijutigut, kingornganelo Ernermigut Apostelekotimigullo, ajokertortaurkovluta piulijauniksaptingnik okpernikut Jesuse Kristusemut. Kaujimamarikpogut miksekarnierit ilûnatik okautekartut Gudib pijomajanganik piulijaurkovluta tâpkonanêmaringmatta.

B. Okâlaniptigut Gudib okausinginik tusâjut uvaptingnik kajungersartaujuksavut nangminek Gudib okausingit nautsertoromavlugit, taimaglo kallusikatarlutik ilisimanerub Gudemik puilavituanganit. Piniaraksarimarikpavut, ikajûtiksaujungnartut tamaita atorlugit, ilisimanek ittijok pimariktorlo Gudib okausinginik pivalliatitaurkovlugo akunaptingne.

C. Miksekârnerit tamaita nelonaijartaujut avaptingnut Gudemut pivianartokutigivavut,

that such a treasure dare not be let go, even though we could thereby save our body or our life. (Luke 9, 24.) But more especially do we affirm this of that one doctrine which the Renewed Brethren's Church has from the beginning regarded as her chief doctrine, and over which she has hitherto by God's grace kept guard as a priceless jewel: That "Jesus Christ is the propitiation for our sins; and not for ours only, but also for the whole world". (1 John 2. 2.) For "Him who knew no sin, God made to be sin on our behalf; that we might become the righteousness of God in Him". (2 Cor. 5. 21.)

D. With this our leading doctrine, the following facts and truths, clearly attested by Holy Scripture, are linked in essential connection, and therefore constitute, with that leading doctrine, the most prominent and main features of our understanding and our proclamation of the way of Salvation.

(a) The doctrine of the total depravity of our human nature; *i. e.* that since the fall (of Adam and Eve) there is no health in man, and that he has no powers left by which to save himself. (John 3. 6. Rom. 3. 23; 7. 18; 1. 18—32; 3. 9, 18. Eph. 2. 8—13.)

(b) The doctrine of the love of God, the Father, to the fallen human race, according to

okperpogullo pivianartok tamanna sapkutaksaringinaptigo, taimailivluta piuliklerungnarajaraloarupta timiptingnik inôsiptingniglônêt aglât. Okperpogulle taimak piluartomik okperijaksak imna pivlugo, katangutigêt ilagêngningata nutâb okperijaksaunerpaunasugênartangat pigiarnerningnit, taimangallo mâna tikidlugo Gudib saimaninganut ivlernartokutaujotut pairênartangat: tamadja „Jesuse Kristuse ulapirksautangmat ajornivut pivlugit, ajornivullo kissêtaungitut, silaksoarmiulletauk ilûnatik ajorningit pivlugit“. (1 Joh. 2. 2.) Tagva „ajortomik kaujimangitok Gudib ajortungortilaungmago pivluta; uvagut tâpsomane idluartungortitaurkovluta Gudib sângane nâmagijaujomik“. (2 Kor. 5. 21.)

D. Okperijaksak tamanna sivorlektigilugo sorlo, miksekarnierit maliktut, okautigijautsiartut Gudib okausingine, nuvimaluatsiarmarikput tâpsomunga, tâmnalo ilagellugo pijariakortonerparivavut tânertonerpaujorilugillo tukkisiningne okâlaniptingnelo apkomik piulijauvionartomik:

(a) Ajokertusek inub sujuksimamaringninganik; imaitok, Adamekuk katangningita kingorgane atsuilinekangimat inungme, inuglo pitsartunekarungnaimat nangminek piulivlune. (Joh. 3. 6. Rom. 3. 23; 7. 18; 1. 18—32; 3. 9, 18. Efes. 2. 8—13.)

(b) Ajokertusek Gudib Atâtab naglingninganik inungnik kataksimajunik, tamatomungalo

which He "chose us in Christ before the foundation of the world", and "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life". (Eph. 1. 3, 4; 2. 4. John 3. 16. 1 John 4. 9.)

(c) The doctrine of the real Godhead and the real humanity of Jesus Christ; *i. e.* that the only begotten Son of God, He by whom all things in heaven and earth were created, forsook the glory that He had with the Father before the world was, and took upon Him our flesh and blood, that in all things He might be made like unto His brethren, yet without sin. (John 1. 1—3; 1. 14; 17. 5. Phil. 2. 6, 7. Heb. 2. 14, 17; 4. 15. Col. 1. 17—19. 1 John 5. 20.)

(d) The doctrine of our reconciliation unto God and our justification before Him through the sacrifice of Jesus Christ; *i. e.* that Christ "was delivered up for our trespasses, and was raised for our justification", and that alone by faith in Him "we have through His blood forgiveness of sin", "peace with God", and freedom from the service of sin. (Rom. 3. 24, 25; 5. 1. 1 Cor. 1. 30. Eph. 1. 7. Heb. 2. 17; 9. 12. 1 Peter 1. 18, 19. 1 John 1. 9. 2 Cor. 5. 18, 19.)

(e) The doctrine of the Holy Ghost and the operations of His grace; *i. e.*, that without Him

„Kristusekut annerilaungmattigut silaksoak tunganilijaurkârtinago“, „taimaglo silaksoarmiut nagligilaungmagit, Ernetuane tunivlugo, ilûnatik okpertut tâpsomunga assiorkonagit, nungusuitomigle inôgutekarkovlugit“. (Efes. 1. 3, 4; 2. 4. Joh. 3. 16. 1 Joh. 4. 9.)

(c) Ajokertusek Jesusib Kristusib Gudemaringanik inumarioninganiglo; imaitok, Gudib Ernetuanga, pingortitsilauktok tamainik kilangmelo nunamelo, kemaingmat ânanaunermik pigilauktaminik Atâtame silaksoak tunganilijaurkârtinago, atisivlunelo uviniptingnik auptingniglo, tamaine katangutine adsigijaria-karamigit, ajornekaranele. (Joh. 1. 1—3; 1. 14; 17. 5. Fil. 2. 6, 7. Ebr. 2. 14, 17; 4. 15. Kol. 1. 17—19. 1 Joh. 5. 20.)

(d) Ajokertusek ulapkosertauniptingnik Gudemut idluarsititauniptingniglo tâpsoma sângane Jesusib Kristusib tunergutautitauningagut; imaitok, Kristuse „tunijaumangmat ajornivut pivlugit, tupaktitaungmivlune idluarsijutiksaptingnut“, okpernikullo tâpsomunga kissiagut „piulijauviksakarapta aunganut, tamadja ajornernit issumagijaujungnainernik“, „ulapirk-sautekarlutalo Gudemut“, kelarudjartauvlutalo kivgartornermit ajornermik. (Rom. 3. 24, 25; 4. 25; 5. 1. 1 Kor. 1. 30. Efes. 1. 7. Ebr. 2. 17; 9. 12. 1 Pet. 1. 18, 19. 1 Joh. 1. 9. 2 Kor. 5. 18, 19.)

(e) Ajokertusek Anernermik ajunginermik tâpsomalo saimaningata sulininganik; imaitok,

we are unable to know the truth; that it is He who leads us to Christ, by working in us the knowledge of sin and faith in Jesus, and that He "beareth witness with our spirit that we are children of God". (John 16. 8—11, 13, 14. 1 Cor 12. 3. Rom. 8. 16.)

(f) The doctrine of good works as the fruit of the Spirit; *i. e.*, that in them faith manifests itself as a living, acting power, which induces us, out of love and gratitude to Him who died for us, willingly to follow the commandments of God. (John 14. 15. Rom. 6. 11—14. 1 Cor. 6. 20. Gal. 5. 6, 22—24. 1 John 5. 3—5. Eph. 2. 8—10. Jas. 2. 17.)

(g) The doctrine of the fellowship of believers one with another; *i. e.*, that they are all one in Christ Jesus, the Head of His body, and are all members one of another. (John 17. 21. Matt. 23. 8. Eph. 4. 4.)

(h) The doctrine of the second coming of the Lord in glory, and of the resurrection of the dead, unto life or unto judgment. (Acts 1. 11. John 6. 40; 11. 25, 26; 3. 36; 5. 25—29.)

E. Our apprehension of the chief substance of christian doctrine has found in an especial way its expression in what has been solemnly declared by our Church year by year, for more than 100 years past, in the Litany on Easter morning.

tâmna pinago sapperapta miksekârnek ilitarilugo, tâмнаungmat tessiortivut Kristusemut, sulingmat iluptingne ilitarsinermik ajornermik okpernermiglo Jesusemut, tâpsomalo „anernivut kaujitingmagit kitorngaugapta Gudemut“. (Joh. 16. 8—11, 13, 14. 1 Kor. 12. 3. Rom. 8. 16.)

(f) Ajokertusek piniarnernik ajungitunik, tâpkoa paungaungmatta Anernerub ajunginerub sakkertitangit; imaitok, tâpkutiguna okpernek nelonaijarpok nangminerninik pitsartuniovlune ômarlune sulilunelo, kajungersarluta, naglingnermut kujalinermullo tâpsominga tokotigijip-tingnik, kuviasukluta maligomavluta Gudib perkojanganik. (Joh. 14. 15. Rom. 6. 11—14. 1 Kor. 6. 20. Gal. 5. 6, 22—24. 1 Joh. 5. 3—5. Efes. 2. 8—10. Jak. 2. 17.)

(g) Ajokertusek okpertut iligêngninginik atausiokatigêklutik; imaitok, atausiong-matta Kristuse Jesuseme, Niaôjome timiminut, avateokatigêngmattalo. (Joh. 17. 21. Matt. 25. 8. Efes. 4. 4.)

(h) Ajokertusek Nalekab tikipsârninganik ânanaunerme, tokungajullo makitsomârninginik inôtsemullônêt erkartortaunermullônêt. (Apos. Pin. 1. 11. Joh. 6. 40; 11. 25. 26; 3. 36; 5. 25—29.)

E. Ipaksinivut Kristusib ajokertusingita pijariakortoluarninginik okautigijauluarput Litanaime Jesusib Makiviata uvlângane atorpak-tome, atortausimatsainartome ilagêngniptingnut jârit tamât jârit 100tuinaungitut nâvlugit.

F. As founded on the above-named principal parts of Christian doctrine, Jesus Christ, the Person of our Saviour, is the Centrepiece of our proclamation of what pertains to salvation. For in Him we have the grace of the Son, the love of the Father, and the communion of the Holy Ghost. The testimony of Him, which we briefly include in the expression the Word of the Cross (1 Cor. 2. 2.), *i. e.* the testimony of Christ's giving Himself up of His own free will to human life, to suffering and death, and of the treasures of grace that were solely and alone thereby obtained for us, *that* is the beginning, the middle, and the ending of our preaching. To Him we direct men, even to Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption. And in doing so, we are engaged in carrying out the main calling of the Brethren's Church—to proclaim the Lord's death.

G. (a) It is the aim of the Brethren's Church to stand forth as a living Church, in which every individual member is a true Christian.

(b) A true Christian, however, becomes such only through faith, the living personal faith of the heart. And to that again belongs a deep and thorough knowledge of the misery of the sinful

F. Kristusib ajokertusingita piluarningit okautigijaulerêrtut tungavigivlugit, Jesuse Kristuse Piulijivut omateovok sorlo okâlanip-tingnut piulijaunermut ilingajunik. Tâpsomane pitakarpogut Ernerub saimanginganik, Atâtab naglingninganik, Anernerublo ajunginerub ilagêngninganik. Tâpsoma kigligiutigijauninga, naitomik okautigijavut okautsinut imaitunut, „Kikiaktorsimajub okautauninga“ (1 Kor. 2. 2.) — imaitok, Kristusib tunininga pijarellune inôtsemut uvingme, ânianermut, tokomullo, saimanadlartullo akkitudlartut, tamattomûna kisiagut pisiarijaujut uvaptingnullo ilingatitaujut-tamanna ila okâlanipta pigiarnerivâ, ilumigivlugolo, nânerivlugolo. Tâpsomunga inuit uner-tutivavut, ila Kristuse Jesusemut, „tâmna Gu-dib ilisimajutiksangortingmago uvaptingnut, idluarsijutiksangordlugolo, ivjornaijutiksangordlugolo, piulijaujutiksangordlugolo.“ Tai-mailiorniptingnullo piniarpogut katangutigêt ilagêngningata kairkojaumajutigijanginik, tamadja, Nalekab tokunga okautigijaksarivlugo.

G. (a) Katangutigêt ilagêngningat imaitomik torârvekarput: sakkijâromavlutik ilagêngovlutik ômajut, ilagêngokatingit ilûnatik attunit Kristusemiongovlutik nelâgôrtut.

(b) Kristusemiorle nelâgôrtok taimaitungor-pok okpernekut ômanartokut kissiane inub omingata nangminerijangagut. Tamattomunga attavok ilisimanek ittijok pimariktorlo ajortoliksi kapianadlartomik ilinganekarnin-

state, of deserved condemnation and the need of redemption.

(c) Through faith the sinner receives from God, through grace, the forgiveness of his sins, purification in the sight of God, and peace with God; and he receives the power (the right) to become a child of God. (Luke 7. 48—50. Rom. 5. 1. John 1. 12.)

(d) The same grace which effects in the soul the knowledge of sin, and justifies the sinner before God, and makes him a child of God, works in him further also true sanctification. This sanctification, however, consists not merely in the laying aside of certain sinful habits and vices, but far more in the renewal of the inmost mind, and the decision of the whole heart and will to be the Lord's. We love Him who first loved us, with the whole heart, the whole soul, and the whole mind, and we give proof of that by doing the will of God with the whole heart, and obeying His commandments.

(e) The concurrent mark of all true children of God is this, that they have received the Spirit of Christ. (Rom. 8. 9.) It is this Spirit of Christ who first certifies them by His witness that they have the forgiveness of sins, that they are children of God and heirs of eternal life. He works in them, instead of the spirit of a slave and of fear of the wrath of God, the child spirit

ganik êgitaksaumaringninganiglo piulijaudla riakarninganiglo.

(c) Okpernikut idluitulijok tigusivok Gudemit saimanekut issumagijaujungnainermik ajornernit idluarsititaunermiglo Gudib sângane ulapirksautekarnermiglo Gudemut; tunidjiviorlo pitsartunermik kitorngaujungnarkovlugo Gudemut. (Luk. 7. 48—50. Rom. 5. 1. Joh. 1. 12.)

(d) Saimanek tâmnatsainak, sulijok tarneme kaujimanermik ajornernik idluarsititsijorlo ajortolingmik Gudib sângane kitorngautilugolo Gudemut, sulivok tâpsomane sulle ivjornailivalianermik nelâgôrtomik. Ivjornailivalianerle tamanna iperainetuinaulungilak idluinernik ilusilungnerniglo sunatuinarnik, sulivorletauk issumat nutângortitaugianginik omatiblo pijomanerublo ilungertortûk kajusinîgingnik perku-taujomavlune Nalekamut. Nagligerkârlauktivut nagligivavut omamut tamânut, tarnemut tamânut, issumanullo tamainut, nelonaijaivogullo tamattominga, Gudib pijomajanga piniaraptigo omamut tamânut perkojangillo nâlegaptigik.

(e) Gudib kitorngangita nelâgôrtut nelunai-kutangat imaipok, tunitjiviomavut Kristusib Anerninganik. (Rom. 8. 9.) Kristusib Anernin-gata tamattoma kigligiutjinerminut kaujiterkâr-pait issumagijungnaiviogamik ajortunit, kitorngaugamik Gudemut, kingormgujijuksaugamiglo inôtsemik nungusuitomik. Tâpsoma pêjaivigivait kivgab anerninganik sivôranermiglo Gudib ningausinganik, tunitjivigilaitalo kitorngaub

in which they cry, "Abba, Father". He impels them to follow after that sanctification without which no man shall see the Lord. He sheds abroad in their hearts the love of God, by which they receive power no longer to let sin reign in their mortal body that they should obey it in its lusts. He reproves them, makes them sorry with a godly sorrow for the sin that is still present with them, and at the same time produces in them heartfelt confidence in their Lord, so that they ever and again confess their sins to Him who is faithful and just to forgive them their sins, and to cleanse them from all unrighteousness. In view of the *goal* of sanctification in Christ the child of grace, in deep humility, and also with holy and earnest decision, declares with Paul, "not that I have already obtained or am already made perfect; but I press on, if so be that I may apprehend that for which I was apprehended by Christ Jesus". (Phil. 3. 12.)

H. Our great and only Master comprises the whole system of Christian conduct in the commandment of love to God and to our neighbour. Therefore, we too, following His example and that of His Apostles, would insist in detail on all the Christian virtues that spring from this love and adorn the character of a true child of God; and we insist especially on faithful

anerninganik, tâpsomûna nipliavut: „Abba, Atâtak.“ Tâpsoma kajungersarpait pinasuar-kovlugit „ivjornainermik, tamattominga pina-suangitut Nalegak takoniangimatsuk“. Tâpsoma Gudib naglingninga kovivâ omatinginut, tamatomungalo pitsartuneksivut nelautsititsijungnar-lutik Paulusib kaiblaininganik: „Ajernekatnerinasiuk timipsigut tokojuksatigut, ikligu-ninga nâletsanago.“ Tâpsoma kaiblarpait, kiksartilugillo kiksarnermut Gudemit pijomut ajornek pivlugo tâpkonanêtok sulle tunitjivi-gikasiutivaillo sungertutekarnermik Nalekamik, kigligiutjikattarkovlugit ajornermingnik tâpsomunga, nertornartôvlune idluartôjomut issumagijungnaivigivlugit ajorninginit, sujungaitilugillo idluitunit tamainit. Ivjornailinek Kristuseme torârvigivlugo, saimanerub kitornganga manigotidlarlune kajusivlunelo katsungaidlartomik nipliavok Pauluse ilagivlugo. „Imaingilak, tigumajarêrapko nâmaksijarêrlungalônêt; pinasuarparale tigujungnarmangâpko, uvanga-
tauk tigujaumangmigama Kristuse Jesusemut.“ (Fil. 3. 12.)

H. Angajokâksoatuarijapta Kristusemiub ilingajuksauninga iliortuksauningalo okautigijautsiarnerarpâ perkojângne ukkungnângne, Gude nagligivlugo, inôkatelo nagligilât. Taimaimat uvaguttauk, tâpsomalo Apostelekotin-gitalo igjaraksauningit maliklugit, sakkêrkojijuksauvogut ajungitulinerik tamainik nuitaiunik tâpsoma naglingninganit, ânanausijuniglo

conscientiousness in all we do and leave undone, and, at the same time, warn against all that is evil and vicious. Yet we do both the one and the other not only by pointing to Jesus as our most perfect model but ever also with full dependence on the blood of Jesus Christ, the Son of God, by which we are not alone justified before God, but are also sanctified in our lives. In accordance with the admonition of Christ, we will ever and again witness aloud that there can be no question of good fruits until a good tree has been planted that is able to bear good fruit.

Chapter 3.

Membership of the Brethren's Church.

A. Admission to the congregation.

a. RECEPTION into the Church takes place when a person from another denomination joins our Church.

b. The greatest care must be taken in receiving such as seek for admission into the Church, and it is the duty of the missionary to make the most thorough examination of the candidates for reception in regard to the sincerity of their intentions. It is declared that only those should be received in whose minds the concern for the salvation of their souls and the desire for brotherly fellowship have become a real need, and who have previously made

Gudib kitorngangata nelâgôrtub arvertarnin-
ganik; piluartomigle nelâgôrnek pijariakorto-
neraraksarivavut tamaine piniarniptingne pini-
artailiniptingnelo, inerteriutigikassiutivlugillo
idluitut iluselungnerillo tamaita. Tamakkoale
tamarmik piniarpavut Jesusib oktûtauninga
maligaksaudlartok tikoarlugo kissiane-ungitok,
Jesusible Kristusib Gudib Erningata aunga
sungertutigimariklugotauk, tâpsomunga idluar-
sititautuinalunginapta Gudib sângane, ivsor-
naititaujutigigaptigoletauk inôsiptingne. Kristu-
sib kaiblaininga maliklugo kigligiutjitsainaro-
mavogut nipperkortojomik, paungat ajungituk
sakkijârungnangimatta, napârtok ajungitok
ajungitunik paungakarpaktok ilijaurkârtinago.

Chapter 3.

Ilagêngnekarnek katangutigêt ilagêngninginut.

A. Ilaliortaunek ilagênut.

a. Ilaliortaujokarpok ilagêngniptingnut, ila-
gêngnipta assianit uvaptingnôromajokarpat.

b. Ilaliortaujomajut angertaujungnarput kis-
siane udjertutsiarneikut, ajokertuijublo ilalior-
taujomajut kiglisiniaraksarivait pijomaningita
kajusijutigijangitalo nelâgôrningit pivlugit.
Kaujijautitauvok, taipkoa kissimik ilaliorak-
saungmatta ikpigidlartut omatimingne katjâr-
nermik tarnimik piulijauninganik, kilanârner-
miglo ilagêngnekariakarnermingnik katanguti-

themselves as intimately acquainted as possible with our doctrine and constitution and have expressed their agreement therewith. Those who have been baptised and confirmed are received at a Reception Service. The Reception Liturgy is given in the English Moravian Hymnbook, Hymn No 844.

c. Young people who are not yet confirmed are, as a rule, to be received only after their completed 17th year of life, unless they join with their parents, when the whole family would be received. Those received bind themselves to the rules of our Church at the reception.

B. Baptism and Confirmation.

a. Adult Baptism.

1. When an unbaptised person is received into the class of candidates for baptism, it is desirable to announce this in a general meeting of the congregation, and to commend that person to the blessing of the Lord by the singing of a verse.

2. Candidates, before receiving baptism, should be able to read, or should, at least, have taken pains to learn to read. The only exceptions are the aged and those who are quite incapable of learning. The Free Church Catechism or the Catechism Litany are recommended for the instruction preparatory to baptism.

gêktutitut, sivornganelo ajungitamingnik tukki-
sinasuarsimajut okperijaksaptingnik ilinganip-
tingniglo, okarsimajullo angernermingnik tâp-
konunga. Ilalioraksat baptisimajut ilautitau-
majullo kommunionetanut ilaliortausôngovut
katimaniksame, Liturgie „Ilaliortausiutit“ ator-
tilugit.

c. Inôsuktut saimartitausimangitut ilautitau-
natiglo sulle kommunionetanut ilaliortausôn-
govut kissiane, jârekarêrunik 17nik. Kitorn-
garêlle ilaliortaukpatta, sorrutsit ilaliortauniar-
put angajokâtik ilagivlugik. Ilaliortaujullo ila-
liortaunermingne angerput ilagêngnipta mali-
gaksangit maligomavlugit.

B. Baptitaunek Ilautitaunerlo Kommunionetanut.

a. Inumarit baptitauningit.

1. Inuk baptisimangitok ilaliortaulerpat
baptitaksanut, tussunarpok tamanna taijaurkov-
lugo katimaniksat ilangane, baptitaksarlo per-
kojaujuksauvok Nalekab saimaninganut tuksiu-
tijauvlune versit ilanganut.

2. Baptitaksat baptitaurkâratik atuarsisôn-
gojuksauvut, pinasuarsimajuksauvullônêt atuar
sigiamik iliniaromavlutik. Inokoartut sapper-
mariktullo iliniariamik kissimik tamattomunga
ilingarkojaungitotôjuksauvut. Ajokertutsit Pi-
jarialiksuit 1907nitat Litanaiillônêt Sontage-
siutit aipaingit perkojauvut baptitaksat ajoker-
tortaujutiksanginut.

3. Those who have been baptised as adults must, if possible, before they are admitted to the Communion, receive a further course of instruction, together with those to be confirmed. After they have been catechised together with the candidates for confirmation, the minister will explain to them what reception into communicant membership means, and the congregation will then sing a verse on their behalf.

b. Baptism of Children.

1. Among those under our care we sometimes meet with such as have been baptised by lay persons. In such cases we must distinguish between: first, baptisms performed by laymen licensed to baptise; secondly, baptisms performed by lay persons who are not in possession of that license. The former are acknowledged by the Church without further question; we acknowledge the other kind only if the baptism has been performed seriously, with sprinkling of water and in the name of the Triune God, and not from manifest disregard of the Church baptism.

2. But if individual persons (those baptised or the parents of the same) should not be at ease in their minds, nor able to believe that they have been really baptised, we will not refuse to such actual baptism, whereas otherwise we would

3. Inumariotilugit baptitaumajut ajokertortaujuksauvut sulle, ajornangipat, ilautitaurkâratik Kommunionemut, communionetaksat iliniartut ilagivlugit. Kiokattarkârtilugit apertutinik communionetaksat ilagivlugit, ajokertuijub okautiniarpait ilautitaunerub communionetanut tukkinganik, ilagêllo tuksiutiniarpait versit ilanganut.

b. Sorrutsit baptitauningit.

1. Pairijapta akorngane naipitsivogut ilangane baptitaulauktunik ajokertuijôlungitomut. Taimaitune kamanasuartuksauvogut maggunik adsigêlungitûngnik: sivorlermik, baptitaulauktunik ajokertuijôlungikaloartunut, baptisiermigle suliakarkojaujunut aulatsijut perkojanginut; aipanganiglo, baptitaulauktunik ajokertuijôlungitunut tamattomungalônêt ilangaitaumangitunut aulatsijut perkojanginut. Sivorlit ilagêngnipta nâmagivait aperkutiginagit; kingorlillo nâmagigivavut kissiane, baptisinek piniarutaukpat kuksasungnartomik, imek sersarsautaulugo nachonermuungitorlo baptisiermik uvaptingne atorpaktomik.

2. Inuille taimaitut nellita (baptisimajut nangminek angajokângitalônêt) issumangit inilangatsiarungnangipatta, okperungnangipattalônêt baptitausimagamik nelâgut, baptisinek kippilûtigijomangilavut, nâmagikpatsugle, okautsit

only pronounce the blessing of the Church over them.

3. In cases where it is doubtful whether a newly born child will live or not, *e. g.* if the parents are away from the station, or in other urgent cases when it is not possible to call in a missionary,—such child may be baptised by a chapel servant, or, if such an one is not at hand, by the father of the child, in the name of the Triune God with sprinkling of water. If the child lives, the benediction may be repeated by a missionary in a public service, after the parents have given their reasons for the urgency of the private baptism.

4. Children of married parents who are temporarily under Church discipline, as well as illegitimate children, may also be baptised. Such baptism do not, however, take place in public congregation meetings, unless the illegitimate child has been adopted by foster parents, but in the house of the parents or in the Mission house.

c. Confirmation.

1. The children of our members are, as a rule, to be confirmed only after completing their 17th year and at their own request.

2. For the instruction there is a printed manual, which in its first part contains a short

saimartitsisiutit ilagêngnipta atorpaktangit kis-sêta okautiginajarpavut tâpkununga.

3. Nutaraub inûlerkamertub inôniarninga kollarnarkôrpat, — imâk, angajokâgik assine nunakarpanik, sunamullônêt kairkojijungnangipanic ajokertuijomik — nutarak baptitaujungnarpok kivgat ilanganut, kivgarlônêt pijak-saungipat, nutaraub atâtanganut, Gudib pingasôlijub attingane imek serparsartautilugo. Nutarak inôgune, saimartitaujungnarniarivok kingorngane ajokertuijomut, katimaniksat ilangane, angajokâgik kigligiutjisimakârtilugik pitjutimingnik baptitautitsisarainermut.

4. Nutakkat angajokâlît avisimajûngnik (tamarmik avisimatilugik) nutakkallo atâtakan-ginerartaujut baptitaujungnarivut. Baptitsinerille taimaitunik piniarutaulungilat ilagêt katimatillugit katimavingme (nutarak atâtakan-ginerartaujok tigujaungipat angajokaujomajûngnut tâpsomunga nangmineri-jomavlugo), angajokâmigle iglungane ajokertuijublônêt iglungane.

c. Ilautitaunek Kommunionetanut.

1. Ilagêngokatipta kitorngangit saimartitau-sôngovut ilautitauvlutiglo kommunionetanut kissiane, 17nik jârekarêrunik, nangminerlo tussunitik okautigigunitsuk.

2. Ajokertortaujutiksanginut iliniaraksakarpok nênersimajunik apertsutinik kigusinginiglo.

presentation of the doctrine of salvation in the form of question and answer, and in its second part the questions to be put to candidates.

C. Special Regulations regarding Marriages.

a. Our Church rule for marriage is as follows: The minimum age for men is 20 years, the minimum age for women is 18 years.

b. Should anyone propose to get married or wish to enforce his or her marriage below the fixed age, such can obtain the solemnisation of their union, but they sever themselves for the time from us.

c. A widower or widow has to wait six weeks after the death of his or her partner, before they may marry again. Even if pregnancy in the case should already exist of a widow from her previous marriage, this period of time need not be prolonged, if both parties know about it, and the bridegroom promises to meet his obligations towards the child.

d. A public marriage, *i. e.* one that is attended by the whole congregation (with the exception of children), will take place, if both parties belong to the Christian Church, and neither, or only one of the parties is under Church discipline.

Banns must be read in Church on three Sundays.

Sivorlingine ajokertutsit piulijaunermut ilingajut okautigijauvut, kingorlinginelo saimartitaksat tokkarlugit apertsortauvut.

C. Maligaksat katititsinermut nuliârêngnermut ilingajut.

a. Katititaksat jârekartuksauningit âkiktausimavut ilagêngnipta maligaksaurkojangit maliklugit, imaipullo: Angutit jârekarêrtuksauvut 20nik, arnallo jârekarêrtuksauvut 18nik.

b. Katititaujomajokarpâ jârit okautigijaujut nâmakserkârtinagit, katititaujungnaraloarput, kissianele aviput ingmingnik uvaptingnit (ilagêngniptingnit) jâringit nâmakserkârtinagit.

c. Nullêrnek uigarnerlônêt utakijuksauvok vogenik 6nik aiparilauktame tokungata kingorngane aipatârungnarmerkârtinago. Uigarnek singaisimagaloarpat aiparilauktaminit, utakivik tamanna sivitunersautitaujariakangilak, katititaujomajuk tamarmik (angut arnarlo) kaujimakpanik arnaub ilinganinganik, angullo angerpat nutarak nangminerijamitut pairjomavlugo.

d. Katititsinermik sagvartome, imaitok, ilauviojungnartomik inungnut ilûnainut (sorrutsit kissimik pinatik) pijokasôngovok, katititaujomajuk tamarmik ilagênut Kristusemiojunut ilingakpanik, tamarmik aipainangalônêt avisimangipanik.

e. The marriage will be private if both parties are excluded from the congregation. This kind of marriage is, however, ecclesiastically fully valid.

f. The joining together of two persons in marriage without the benediction will take place, if both parties or only one of them are not baptised. Though this kind of marriage is fully binding it is not ecclesiastically complete, and as soon as the baptism has taken place the blessing of the Church must be obtained.

Note. Two witnesses must be present at each marriage.

D. Usages respecting certain particular Burials.

a. Unbaptised children are buried with the singing of a few verses, the service being held by a chapel servant.

b. Persons excluded from the Church are buried in the usual way. An exception will of course be made in the case of suicide.

Chapter 4.

Discipline, Choirs, Helpers, etc.

A. General principles of discipline.

a. ACCORDING to the example of the Apostolic Churches and of the Ancient Brethren's

e. Katititsinermik sagvangitome, imaitok, ilagênut ilûnainut ilauviojungnangitomik pijokarpok, katititaujomajuk tamarmik avisimakpanik ilagênit. Katititsinerle taimaitok tunganarmarikpok nâmagijauvlunelo ilagêngnerub takoane.

f. Inuk magguk katititauvuk, okautsille saimartitsisiutit atornagit, tamarmik aipainangalônêt baptitausimangipanik. Katititsinek taimaitok kelaksoigaloartilugo katititaujûgnik iperartaujungnaranelo, nâmaksititaumarilungilak ilagêngnerub takoane, baptisimangitorlo baptitautuarpat ilagêngnerub saimartitsininga kenertaujuksauvok katititaumajûgnut.

Katititaujokartilugo najutijokartuksauvok maggungnik.

D. Ilusiksat iluversinernut adsigêngitunut ilingajut.

a. Sorrutsit baptisimangitut iluvertausôn-govut versit ilanginik tuksiartokartilugo; kivgat ilangat najutisôngovok taimaitomut.

b. Ilagênit avisimajut iluvertauvut ilusek atorsôk maliklugo. Ingminik inuartok sokiak iluvertauniangilak ilusek atorpaktavut maliklugo.

Chapter 4.

Inugoijutiksat, Ingmikôrtartut, Kivgat etc.

A. Tukkingat assingillo okautigijauvut.

a. Ilagêt Apostelinut tungatitaujut ilusingit maliklugit, katangutigêlauktullo ilusingit malik-

Church our Renewed Brethren's Church introduced a Church or Congregation Discipline, which appeared to them essential to the maintenance of their Association.

We consider this Church discipline to be an essential feature of a Christian Church, and therefore in our own case we desire to adhere to it. In the widest sense of the word we understand by it the training of the individual members of the Church for their heavenly calling. In a more restricted sense it designates the different degrees of brotherly correction which ensue and come into application when affectionate admonition does not attain its object.

b. The primary object of Church discipline is the spiritual welfare of the individual members of the Church, who are in danger of yielding in one way or another to the temptations to sin. Our endeavour must be to preserve those who stumble from falling and giving offence, to keep them in the right way, and when anyone has strayed from it to bring him back again to it.

The second object of Church discipline is consideration for the welfare of the Church as a community. The first endeavour must therefore be to check the advance of corruption at its earliest commencement, and betimes to remove all that may possibly tend to lead souls astray, and thereby, at the same time, to bear witness

lugit, katangutigêt nutât âkiksoivut ilusini
 ilagêt inugoijauninginut ilingajuksaujunik, ta-
 manna pijariakadlarasugingmatsuk ilagêngni-
 mik pigannertitauninginut.

Ilagêt inugoijauningat tamanna pijariakor-
 torivavut pijariakarasugivlugolo, taimaimât
 kilanâdlarpogut iluseriganneromavlugo ilagêng-
 niptingne. Okausiub tukkingata nerrotoner-
 pauningane tukkisiutigivavut ilagêngnerub ila-
 gêngokatingita ingmigolingajut inugoijauningat
 kairkojaujutigijamingnut kilangmit pijomut.
 Tukkinganele nerrokinersame nelonaijarpait
 sugiarnerit adsigêngitut atorialit, kaiblaine
 naglingnerme sulingipat.

b. Ilagêngnerub inugoijutingit torârviksakar-
 kârupt ilagêngokatit ingmigolingajut attunit
 anerningita idluarkutiksanginik, sâlaudlarungna-
 rajartut ajornerub oktorlungningita ilanganut.
 Taimaimat pinasuartuksauvogut aportut piuli-
 jomavlugit katangnermit sinaungajutaule-
 nermillo, tamaitailititsomavlugit apkomik idluar-
 tomik, tamaijokarpallo uttertitsomangmilugo
 tagvunga.

Ilagêngnerub inugoijutingit torârviksa-
 karpuit aipanganik ilagêngnerub, iluitôvlune
 issumagijaujub, idluarkutiksanganik. Taimai-
 mat pinasuarkârtuksauvogut idluinek nokkartit-
 somavlugo pigiartainarningane, pêjaisaraitso-
 mavlutalo tamainik tamartitsijungnartunik tar-
 ninik, tamattomunga kigligiutjikassiutjivluta

to the Church that it is not called to uncleanness, but to holiness. (1 Thes. 4. 7.)

c. It is the duty of the ministers of the Church to exercise Church Discipline by means of the public preaching of the word and by means of the special pastoral care of the individual members of the Church. And it may be justly required of the members that they gladly and willingly accept what is done in this respect by the person charged with this spiritual oversight. Whoever withdraws entirely from this brotherly care thereby proves that he is no true member of the Church, and makes himself accountable to God.

d. In this matter it is of great moment that the most energetic support should be rendered on the part of the congregation to those who have the spiritual care of souls, especially in cases where they have to take stringent measures.

e. But besides the care of souls exercised by those in office there must be no lack in a Christian Church of the mutual brotherly admonition and reproof on the part of the individual members among themselves. This mutual admonition and reproof can attain its object—that is to say, our neighbour's amendment—only when that love is permitted to have the sway which suffereth long and is kind, which vaunteth not itself, seeketh not its own, is not

ilagêt kairkojaulungimatta ivsornartomut ivsornainermulle. (1 Tess. 4. 7.)

c. Ilagêngnerub ajokertuijungita piniaraksarivât ilagêngnerub inugoijtingit atorlugit, okautsit tussarnertut okâlautainingitigut pairksinekullo mianersijotut nertornartotut ilagêt ilagêngokatinginik ingmigolingajunik. Idluartuinarporlo ilagêngokatit angerkojaungmatta kувiasuklutik kunulugatiglo ilalioromavlugit taimak piniarutaujut ajokertuijomut suliakarkojaujomut pairksinermik mattominga anernelingmik. Pairijaunermi katangutitut tamattomangat kingorpiosartok nelonaijaivok ilagêngokateolunginermi nelâgôrtomik, ingminiglo kiojuksautipok Gudemut.

d. Tamattomane pijariakortudlarpok ilagêngokatit ilûnatik ikajutsiarkovlugit ipkoninga suliakartitaujunik pairksinermik tarninik, piluartermik ajokertuijut atangusigiakartilugit.

e. Suliakarnermulle pairksinermik tarnenik ilingatitaujut senniane inerteriutinek kaiblaijigêngnerlo katangutitut ilagêngokatit nangminnek akorngane kingômajaujuksaungilak ilagêne Kristusemiune. Inerteriutinek kaiblaijigêngnerlo tamanna sulijungnarpok piniaraksarijaminik — tamadja, inokatipta âkiumigiangani — kissiane naglingnek aulatserkojaukpat, naglingnek kamangitsertortok, pitsiartoksôjok, naglingnek annârtûtingitok, naglingnek tapatongitok, piojoringitorlo; iluserluktomik sakkertitsingitok,

provoked, and taketh not account of evil.
(1 Cor. 13. 4. 5.)

f. No strict rule can be laid down determining in what cases exclusion must be exercised. Adultery, carnal sins of a gross kind, continued drunkenness, gross theft, laying violent hands on parents, etc. are punished by exclusion.

g. A person may be excluded only for clearly proved offences of this kind. Particularly in cases of carnal sin exclusion can only be enforced on the strength of voluntary confession and not on the ground of a mere accusation by another person.

h. With the exclusion the loss of the following rights is connected:—An excluded person loses, if he is a communicant, the right of attending the Communion, and may not come up to the table when his child is being baptised. If both the parents are excluded the child will not be baptised in a public meeting. Attendance at the confirmation service and Choir festivals is prohibited in the case of excluded persons. Excluded persons are neither eligible nor entitled to vote at an election for the elders (angajokaukatigêt).

i. In exercising Church discipline the co-operation of the elders (angajokaukatigêt) is to be invited, not only in as much as the cases of

nangminiksarsiungitok, ningarosuktitaujung-nangitok, asseroinasuangitorlo. (1 Kor. 13. 4, 5.)

f. Maligaksak sokosijuitok âkiksortaujung-nangilak kajusilune pijokartut nelline avitsinek atortaujuksaumangât. Ajortulinek, piungituli-luarnek uvingmut, tallagoarne, tigliluarnek, pikalungnek angajokânik (atâtanik anânanig-lônêt) pidlartausôngovut avitaunermut.

g. Inuk avitaujungnarpok kissiane nelonangitomik nelonaijartaupat idlulitulisimangmat taimaitunik. Piluartomik piungituliluartune uvingmut avitsinek atorungnarpok kissiane inub nangminek kigligiutjininganut, avitaujuksaungilarle assime passiklerna tungaviksa-tuarilugo.

h. Avitaunek imaitunik maliktokarpok:— Avisimajok, kunionetaugune, ilauviksakarungnaipok kunionemut, sâliarkataujuksaungilarlo kitorngane baptitautilugo. Sorrusek baptitauniangilarlônêt katimavingme ilagêt ilûnatik najutitilugit, baptitaksab angajokâgik tamarmik avisimakpanik. Saimartitaujokartilugo ilautitauvlutik kunionetanut amaloringmikôrtartut uvloksiortilugit avisimajut ilaurkojaungilat. Kenertokartilugolo angajokaukatigêksanik avisimajut kenerkataujungnangilat annerijaujungnaratiglônêt.

i. Avitsinek atoraksautilugo angajokaukatigêt ikajorningit kenertaujuksauvut. Avitaujariakartut attingit okautigijaujuksautilugit tâpkununga kissianeungitok, nautsertortaujuksau-

exclusion are made known to them, but also by asking their advice and opinion. The latter is especially desirable in cases of readmission.

j. As to the duration of the exclusion it is impossible to lay down a general rule. In cases of voluntary confession repentance has, of course, preceded it and readmission may take place after two months. This space of time is, however, to be regarded as the minimum for the duration of exclusion. Conviction of the sincerity of the repentance and the desire for readmission, as well as the consideration for the congregation, must decide in each individual case.

k. Readmissions take place at ~~stated times~~ *any time*. The days fixed and known to the congregations are:—Epiphany (January 6), Quinquagesima Sunday, Palm Sunday, and the 13th of November (at Hebron the 11th of October, Congregation Anniversary).

It is desirable that readmitted communicant members should ask to be again admitted to the communion, before they partake of it anew.

B. Contributions to Congregation Cash.

a. Every congregation must, as far as possible, pay its own current Church expenses; every member should therefore contribute according to his or her ability towards the wants of

vulle kanok issumakarmangârmik kanorlo atanertuimangârmik. Tamanna tussunarpok pilu-
artomik sattortaujomajokartilugo.

j. Sokkosijuitomik ilûnainullo adsigêktomik
ilingajomik maligaksakarungnangilak kanok
sivitutigijomik inuk avitaujuksaumangât. Ing-
minik kiglīgiutjijok avitaksaunerminik nelonai-
jailerêrpok kakkialernerminik, taimaitullo sat-
tortaujungnarpuk takkik magguk nâkpanik.
Neliunerle taimak sivikitigijok sivikinerpârijau-
juksauvok. Kakkialernerub ilungertorkôrninga
sattortaujomanerublo nelâgôrkkôrninga, ilagêllo
nertornautiksangat issumagijaksauvut tamât
sattortaujomajokajarangat. *Kan sa duina h
kakkialernerub
mull. Klyjo*

k. Sattortauviksakarpuq, uvlune ~~sattortau-~~
viksaunerartaujune kissiane. Uylut ~~taipkoa~~
~~taijaujut kaujijaujullo ilagênut imaiput:—~~
Epifanias (Nelojut uylungat, Jan. 6), Quinqua-
gesima (Estomihi), Palmarum, November 13
(Hebroneme Oktober 11, ilagêt uvloksiorvingat).

Tussunarpok kommunionetat sattortaulertut
kenurkovlugit ilaurkojaujomavlutik kommunio-
nemut, nutâmik ilaurkâratik.

B. Tunergutit katimaviksiutit.

a. Ilagêt attunit ajornangipat akkilêjuksau-
vut atoriakartamingnik katimavingne, taimai-
mat ilagêngokatit ilûnatik tunitjijuksauvut ajun-
gitamingnik kênaujârsungnik ilagêt katimavik-

the congregation. For this purpose regular collections are made every Sunday from Christmas till Easter, (for this Christmas Day is reckoned as a Sunday). Members living away from the Station and not contributing to these regular collections should endeavour to pay \$ 1.00 per year as Congregation Cash.

b. The regular Church collections belong to the congregation, unless it be agreed beforehand that they be devoted to a special purpose. The use to which this money is put shall be settled in consultation with the elders (angajokaukatigêt). If possible, a small fund is gradually to be formed from it for the repairs, painting, etc. of the church.

c. Lovefeasts do not belong to the current needs of the church that are to be defrayed from the collection money. If the congregation wishes to retain the lovefeasts, the costs must be met by contributions given for this purpose. No rule is made regarding the holding of lovefeasts; it is a matter for each congregation to decide what lovefeasts they will have or whether they will have any. Our lovefeasts, which stand connected with a similar usage of the early Christian Churches, give fitting expression to the family tie which unites us as Brethren and Sisters in our common love to our Saviour. (Jude 12. 1 Cor. 11. 21. 22.)

siutinginut ilingajunik. Tamattomunga tuner-
gutit tunijauvut Sontagene tamaine Inuvianit
Makkivia tikidlugo, (tamattomunga Inuvia Son-
tagetut ilingatitauvok). Ilagêngokatit assine
nunakartut illijikattalungitullo Sontagene tu-
nergutit tunijautilugit, akkilénasuartuksauvut
\$ 1.00 mik jârit tamât katimaviksiutinut.

b. Katimaviksiutit tamakkoa ilagêt perku-
tigivait, ilingatitauningat sunauluartomut ange-
katigêjutaungipat sivorngane. Kênaujat tâpkoa
sunamut atorniarmangâta okautigijaujuksauvok
angajokaukatigênut. Ajornangipat, ilangit ka-
tersortaujuksauvut kikkartuksauvlutiglo atui-
naurkovlugit katimaviub mingoartaugianganut,
sukutsialônêt nutângortitaujariakarpâ.

c. Aitortuivit ilingalungilat ilagêt atoriakar-
tangingnut akkilertaujuksaujunut katimaviksiu-
tinit. Ilagêt aitortuivit nokkarkolungigunigit,
akkileraksarivait kênaujanut tamattomungalu-
atsiak katersortaujunut. Maligaksakalungilak
aitortuivekarnek pivlugo; ilagêt attunit kajusi-
juksauvut, kapsinik kangalo aitortuivekaroma-
mangârmik pitakarungnairomamangârmiglônêt.
Aitortuivivut, attajut sorlo iluseolauktomut
atorpalauktomut ilagênut okpertunut sivorlip-
tingnut, nelonaijaivut kelaruteojârtomik katan-
gutigêngniptingnik naglingnekatigêngniptingne
Piulijiptingnik. (Judasib agl. 12. 1 Kor. 11.
21, 22.)

C. Division of Congregation into Choirs.

a. Every congregation is divided into companies which we call "Choirs", according to the differences of age, sex, or condition, as follows:—

1. The Children's Choir, which includes all the children under 13 years of age.
2. The Single Brethren's and Youths' Choir.
3. The Single Sisters' and Girls' Choir.
4. The Married Choir, which includes all the members who are married persons. With these are also included the Widowers.
5. The Widows' Choir.

b. The division of the congregations into Choirs has for its object to hallow to the Lord each of these conditions of life.

In Holy Scripture we find directions recorded for each one of our particular Choir divisions, setting forth how precisely in their peculiar circumstances they may attain to the full possession of the salvation procured for all. (1 John 2. 13, 14. Eph. 5. 6. Col. 3. 1 Tim. 5. Titus 2, etc.)

Each Choir is to regard itself as a part of the congregation, which rests on one foundation, and pursues but one aim. This association in Choirs is intended to afford to the members of each Choir the opportunity of combining with

C. Ilagêt ingmikôrtartungortitauningit.

a. Ilagêt ilûnatik aviksimavut ingmikôrtartunut, jârekarningit ilinganingillo maliklugit, imaipullo: —

1. Sorrutsit ingmikôrtarningat, tamattomungalo sorrutsit jârekangitut sulle 13nik ilingavut.

2. Nukapitjat nullêtullo ingmikôrtarningat.

3. Niviarasiat uigasuillo ingmikôrtarningat.

4. Nuliarêt ingmikôrtarningat, tamattomungalo nuliarêt ilûnatik ilingavut. Nulêrnerit tamakonunga ilausôngogivut.

5. Uigarnerit ingmikôrtarningat.

b. Ilagêt aviktauningit ingmikôrtartunut torârpok imaitomut, inôtsib ilinganingit ilûnaita ivsornaititsomavlugit Nalekamut.

Gudib okausingine aglaksimavut maligaksat ingmikôrtartunut ilûnainut, nelonaijaivlutik kanok ilûnatik, ilinganermingne adsiungitune, tigusiujungnarmangâta piulijaunermik ilûnainut piniarutaujomik. (1 John 2. 13, 14. Efes. 5. 6. Kol. 3. 1 Tim. 5. Titus 2. assingillo.)

Ingmikôrtartut attunit avateonasugijuksavut ilagênut, atausênarmik tungavikartunut, atausênarmiglo torârvikartunut. Ingmikôrtartungortitaunerub ingmikôrtartut ilûnaita piviksakartitaksarivait kaniutinersaurkovlugit angekâtigêrkovlugillo ilanârêgomavlutik nagliktigêgomavlutiglo Nalekame. Ajokertorpâtiguttauk kanok ilingatitaksarimangâptigo inôsiptingnut

one another more intimately, and of entering into a bond of friendship and affection in the Lord. It teaches us also to apply to our own lives St. Paul's declaration that we are all one body with Christ as the Head—a body composed of many members, which have not the same office, and that, when one member is honoured, all the members rejoice with it. (Rom. 12. 4, 5. 1 Cor. 12. 26.)

c. Each Choir has its particular teaching, in accordance with which the life of its members must be regulated.

The obedience of Jesus to His parents (Luke 2. 51), and His holy desire to be instructed in the things belonging to His Father's business (Luke 2. 46, 49), show our children their duty.

Our single Brethren are, following their great Exemplar, to be careful for the things of the Lord (1 Cor. 7. 32), that they may glorify God in their body and in their spirit (1 Cor. 6. 20); that they may be ready to serve Him, as and where He desires to employ them (John 12. 25, 26), with that childlike submission to the Father's will with which Jesus lived in retirement till His thirtieth year.

Our Single Sisters must likewise regard it as a privilege that nothing need disturb them in the pursuit of the prize of their heavenly calling. (1 Cor. 7. 34; 9. 25. Phil. 3. 14.)

nangminerijaptingnut Paulusib okauserijanga, ilûnata timeogapta atausek Kristuse Niakorivlugo — time unuktunik avatelik, adsigêngitomik piniaraksakarlutik, avatelo atausek opigijaukpat, avatit ilûnatik kувiasukatigivât. (Rom. 12. 4, 5. 1 Kor. 12. 26.)

c. Ingmikôrtartut attunit ingmikut ajoker-tusekarput, tamannalo maliklugo inôsingit âkik-taujuksauvut.

Jesusib nâlengningata angajokângminik (Luk. 2. 51), kajungilarningatalo ajokertortaujomavlune Atâtame pinginik (Luk. 2. 46, 49), sorrutsit unertutivait piniaraksarijanginik.

Nulêtuapta, Igjaraksarijatik nellekangitok maliklugo, Nalekab pingit issumagijaksarivait (1 Kor. 7. 32), Gude nertorlugo timimingne tarnimingnelo perkovlugit (1 Kor. 6. 20), atui-naurkovlugit tâmna kivgartoromavlugo kanok nanelo tâpsoma suliakartitsomangmagit (Joh. 12. 25, 26), nâlegomanermut issumalingasuertomut Atâtab pijomajanganik Jesusib nâlengningatut, inôngmat jârit 30 nâvlugit nelonai-jartaunane inungnut.

Uigasuptatauk idlugûtarijaksarivât ulapi-taugiakanginamik sunamullônêt pinasuarnerningne pivianartoksoarmik, tamatomunga Gude kilangmit kairkojingmat Kristuse Jesuseme. (1 Kor. 7. 34; 9. 25. Fil. 3. 14.)

Their maiden state is at the same time to be to them a special admonition to purity of heart, and to undivided devotion of soul to our Saviour, as set forth in Holy Scripture under this figure. (2 Cor. 11. 2. Rev. 14. 4.)

If our married brethren and sisters have formed their marriage union "in the Lord" (1 Cor. 7. 39), they have in the relation of Christ to His Church the sacred pattern of their union (Eph. 5. 25). Grace shall be glorified in them in the forbearing love of the one side (Col. 3. 19), and in the loving subjection of the other (Col. 3. 18), and each married pair should regard itself as a little Church of Jesus (Matt. 18. 20).

Our widowed Choirs, looking in faith unto Jesus, are to make daily experience that, though lonely, they are not alone, since He is with them (John 16. 32); they should regard their condition as a special training, leading them to place all their hope in spiritual and temporal things on God.

D. Helpers and Elders.

a. From the class of the communicant members the missionary chooses trustworthy men and women, who are esteemed by their fellow-countrymen, as helpers (kivgat).

Uigasôningata ama kaiblarkasiutivait ivsor-nailerkovlugit omatekut, ilungertorlutiglo tunit-jerkovlugit tarnimingnik Jesusemut, sorlo okautigijaungmat Gudib okausingine, adsiujok tamanna atorlugo. (2 Kor. 11. 2. Tak. 14. 4.)

Katangutipta nuliarêt nuliarêngnitik âkik-sorlaurunitsuk „Nalekame“ (1 Kor. 7. 30), Kristusib ilinganinga ilagêktokotiminut oktûtigivât nuliarêngnermingnut (Efes. 5. 25). Saimanek nertortaujuksauvok tâpkonane aipangata naglingningagut kenuesartitsijokut (Kol. 3. 19), aipâtalo nâlungningagut nagligosuktokut (Kol. 3. 18), nuliarêllo attunit ilagêktoarsônasugijuksauvut Jesusemut. (Matt. 18. 20.)

Uigarnivut nulêrnivullo, Jesuse takonârlugo okpernerme oksijuksauvut kaut tamât kemaktaugaloarlutik inutôlunginamik, tâpsoma ilagingmagit (Joh. 16. 32); ilingatitaunitik inugojauvionasugijaksarivât, iliniarkovlugit nerriungnitik tamât, timemut ilingajut tarnemullotauk ilingajut pivlugit, egangatitsomavlugo Gudemut.

D. Kivgat Angajokaukatigêllo.

a. Kommunionetat akornganit, ajokertuijub angutit arnallo tunganartut opigijaujullo inokatimingnut annerivait kivgarijomavlugit.

Besides discharging the external church work, it is the duty of these kivgat to assist the missionary in the spiritual work of congregation. The missionary must therefore see to it that the help of the male kivgat in conducting services and in the care of souls is enlisted in ever increasing measure.

The installation of the male kivgat takes place in a congregation meeting, the Litany for the occasion being used. For the female helpers a recommendation in a public service will suffice.

b. Since 1901 the kivgat, *i. e.* the helpers chosen by the missionaries, are assisted by men elected by the congregation, and both form a congregation Board (angajokaukatigêt).

The purpose of this institution is to give our congregations an opportunity of learning gradually in and by this Board how to govern themselves, and how to make progress towards self-support.

As will be seen from the composition of this Board, it is representative of the congregation from the spiritual as well as the temporal side. The sphere of action of the angajokaukatigêt therefore comprises all the general affairs of the congregation, internal as well as external. This Board has to deal with cases of Church discipline; its members have to see to it that christian discipline and order prevail in the

Piniaraksat kalinekôrtut katimavingmut ilin-
gajut senniane, kivgat ajokertuijok ikajorak-
sarivât piniaraksane anernelingne ilagêne. Tai-
maimat ajokertuijub kivgat angutit pivaliajo-
mik ikajorkokattaraksarivait katimatitsinerme
tarnillo pairijaugiangine.

Kivgat angutit ilijausôngovut kivgaunermut
ilagêt katimaniksangita ilangane, Litanai ta-
mattomunga ilingajok atortilugo. Kivgat arnat
perkojausôngovut katimaniksatuinait ilangane.

b. Ilagêngniptingne tamaine angajokaukati-
gêktokarpok ikajortuksanik ajokertuijunik, au-
latsijuksanik ilagêt akorngane, atanertuijuk-
sanik, ulapirksaijuksanik, pinasuartuksanik ila-
gêt idluarkutiksanginik timekut tarnekullo.

Angajokaukatigênut ilauvut ilagêt kivgangit
angutillo ilangit ilagêt annerijangit.

Annerijaumajut ilaugaloaramik angajokau-
katigênut, ilingalungilat kivgartornermut kati-
mavingme.

Annerijaksaujut kapsiomangâta aulatauvok
ilagêt unurninginut, imak: inungnut 100nut
ikinersanullônêt angut atausek annerijauvok,
100nit 200nut angutik magguk, 200nit 300nut
pingasut annerijauvut.

Ilagêt kivgangit ilautsainarput angajokau-
katigênut, nûtsangikunik inimingnit; angutille
annerijaumajut jârit pingasut nâvlugit kissiane
ilauniarput angajokaukatigênut. Jârit pingasut
nâlerangata kenertokartuksaulerivok, taipkoale

congregation; they have to settle disputes; the conduct of the men's meetings is in their hands; they have also to maintain external order in the village, and to help to decide on the appropriation of the money raised by the congregation.

While the kivat remain members of the Congregation Board as long as they are in office, the members elected by the congregation belong to the Board only for three years; re-election, however, after the expiration of this period is permissible. Death, removal to another place, or the coming under Church discipline will, as a rule, necessitate an election to fill the vacancy.

All communicant members of 25 years and upwards who enjoy Church rights, are eligible; all male members of 20 years of age who are not under Church discipline are entitled to vote. *until the end of the 3rd year of the kivat.*

The number of those to be elected depends on the number of the congregation. For every 100 members or less one man is to be elected, for 100 to 200 members two men, for 200 to 300 members three men.

Chapter 5.

Family and Social Duties.

A. The married state.

It is of great importance for the spiritual and temporal condition of the Church, that the Choirs of the married Brethren and Sisters, who

annerijaumalauktut sivorngane annerijaujungnarivut.

Annerijaumajut ilangat (ilautilugo angajokaukatigênut) inôjungnainajarpāt nûnajarpallônêt nunamut assianut, tagva inangertiksanga annerijaujariakarpok ilagênut. Taimailinganirivok annerijaumajut ilangat (ilautilugo angajokaukatigênut) pititaksaunajarpāt avisimajunut, avitaujuksauvlune ilagênit nûtsariakarmingmat angajokaukatigênit. Inangertiksalle taimaitut nâjituinarput inangertamik jâringinik.

Annerijauviksakartilugo angutit ilûnatik avisimangitūt, jârekartut 20nik ununersaniglônêt annerosurkojauvut idluarijamingnik. Jârekangitūt sulle 20nik avisimajullo annerosukataurkojaungilat.

Annerijaujut jârekariakarpūt 25nik ununersaniglônêt, kominunionetanut ilingajuksauvut avisimajunullo ilinganatik.

Chapter 5.

Piusiksat kitorngarêngnerme inokatigêngnermelo.

A. Aiparêngnermik.

Pijariakortudlarpok ilagêt inôsingita anerneliub inôsingitalo timemêtub idluarkutiksanganut, ingmikôrtartut nuliarêt — ilagêngnerub

are like the stem of the Church, should live according to the Word of God and the customs of the Church. For this Choir must be a pattern to the other Choirs of the Church. It must exercise a deep and abiding influence on the whole Church by its good conduct and honourable manner of life.

Every married pair ought to present an image of Christ and His Church; every family should be an household of God, in which the parents fulfil the functions of a priestly office, which they look upon with reverence, and discharge with faithfulness.

It is therefore urgently recommended to our Brethren and Sisters at marriage not to permit themselves to be led away in this important and decisive step of life by passion, but to take it looking to the Lord and with prayer for His guidance.

It cannot be denied that the peculiar cares and troubles which attend the married condition may often become very oppressive, and draw away the mind from the chief object of regard. Yet the words of our Saviour will prove themselves true to all who follow Him: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you". (Matt. 6. 33.) Nor will we forget that just these cares and troubles, if only we do not

singernerijangatun — itut — inôrkovlugit Gudib okausingit ilagêngnerublo ilusiorkojangit maliklugit. Ingmikôrtartut tâpkoa igjaraksaujuk-saungmatta ingmikôrtartunut assimingnut ilagêne. Ilusitsiaringnermingnut arvertarnermingnullo nertornartomik pitsartuniojuksauvut sôngojok nûtsuitorlo ilagêt akorngane.

Nuliarêt illūnatik adsekarasuartuksauvut Kristusemik ilagêktokotinganiglo, kitorngarêt ilūnatik attunit ilingajuksauvut Gudib iglomio-katigêngneliarimajangatut, tagvane angajokât ajokertuijutitut ilingajuksauvutik, piniaraksatiglo piniarlugit nertornartomik kuksasuklutiglo.

Taimaimat katangutivut angutit arnallo kaiblartauvut, nuliarêleromajut aulataurkonagit ikligunermut abloriamut tamatomunga pijaria-kortudlartomut kajusijomullo, Nalegarle takonârlugo tâpsomalo aulatsininga kenuarilugo.

Missiarutijaujungnangilak siarklernerit issu-mujarutekarnerillo atuluasût nuliarêngnerme okumaititsikarmatta inôtsemik, sangutitsijung-narlutiglo issumanik ungagijaujuksaunerpaujomit. Piulijiptale okausingita miksekârtôningat nelonaijartauniarpok tamainut maligomajunut tâpsomînga: „Gudib nâlegauvinga idluarnîngalo pinasuarkârsigik, tagva tunitjivioniarpose tamakoninga tamainik.“ (Matt. 6. 33.) Puigoro-mangilagullônêt siarklernerit issumajarutekarnerillo tamakoaluatsiat, Gudib Anernînga akerartulungituaruptigo, pitjutaujungnarmatta

resist the Spirit of God, may become not a means of drawing us away from the Saviour, but rather of attaching us more firmly to Him, and of testing and strengthening our faith.

It can be well with the family only if the husband and wife are agreed in this: "As for me and my house, we will serve the Lord" (Josh. 24. 15), if, accordingly, they regard their children as the property of the Lord; and bring them up in the nurture and admonition of the Lord; and if they impart this education not only by word, but also by the power which lies in the living example and in a family life ordered according to the mind and precepts of Christ, from which all that is impure and vulgar is kept distant.

B. Parental Duties.

If our children see that their parents are diligent in prayer and in the faithful use of the means of grace afforded them in Church fellowship, and that they draw thence the strength for a godly life and conduct, it will not remain without a blessed influence upon them. They will thereby be stimulated from earliest youth to a simple intercourse with the Saviour, and to the disposition to live for Him and the Church.

"Bring them (the children) up in the nurture and admonition of the Lord". (Eph. 6. 4.) This

sangutiluta-ungitok Nalekamit, nipinganersauti-lutale pallanginersamik tâpsomunga, okpernivullo oktorlugo pitsartutilugolo.

Nâmamaringniarpok kitorngarêngne kisiane, angut arnarlo angerkatigêkpanik imaitomik: „Uvangale iglomiokatimalo Nalegak kivgartoromavavut“ (Jos. 24. 15), kitorngatiglo perkutau-nasugikpagit Nalekamut, inugoikpagillo nâlektilugit, Nalekablo okausinginik kaujutilugit; ajokertorpagillo tamakoninga okausetuinaku-ungitok arvertarnekulletauk piniarnekullo igjara-sangorasuarlutik kitorngamingnut Kristusib umangit perkojangillo maliklugit, iluserluktut ivjornartullo ungasiktitaumatilugit.

B. Kitorngarêt pinlaraksarijanginik.

Sorusivut takogunik, angajokâtik ataruilid-larmatta tuksiarneme atutsiarnermelo saimartitaujutiksaujunik ilagêngokateonerub kaitanginik, kallukattarmattalo tagvangat pitsartunermik inôtsemut ilusinullo Gudib nâmagijanganut, aktortaujutiginginialungilait. Sorusioneringnit kajungersartauniarput tamattomunga, Piulijivut okakatigikataromavlugo tuksiarnekut, inônasuaromavlutiglo tâpsomunga ilagêktokotinginullo.

„Kitorngase inugoinasuarsigik nâlektilugit, Nalekablo okausinginik kaujutilugit.“ (Efes. 6. 4.)

is the exhortation given in Holy Scripture to parents. It impresses on them as their first and most sacred duty to become the guides of their beloved children to the kingdom of heaven. The thought which Christian parents must have with regard to their children is that in their offspring a special opportunity is given them by the Lord to contribute somewhat to the eternal welfare of a human soul. The manner of training which the Lord God pursues is the fundamental pattern of all education. It must always be before our eyes that the Lord brought up His people Israel by the law, and that this law became the tutor to bring us to Christ. (Gal. 4. 3; 3. 24.) Hence, too, definite and uncompromising requirements must be addressed to our children. Certainly let us be guided by a consideration of the child's powers, and be on our guard against unreasonable passion and unkind punishment. But it is necessary to accustom the children to prompt obedience, to useful employments, and to perseverance in their occupations. They must be early exercised in obedience, contentment, selfdenial, and conscientiousness; this makes their position easier for them in after life. Too much softness towards children to spare them from being hurt is a great mischief; the example of Eli the priest affords a warning for alle times. Though we cannot change the hearts of our

Taimak angajokât kaiblartauvut Gudib okausinginut. Tamattoma kaujitipait piniaraksaringmatsuk sivorlerpâk pijariakortonerpârlo tes-siornikteojomavlutik kitorngamingnik naglingnartunik kilaub nâlegauvinganut. Angajokât okpertut issumagijaksangit kitorngatik pivlugit imaiput: kinguvângitigut Nalekab piviksakar-tingmagit, tarnib tokosuitub idluarkutiksanganut issokarniangitomut ikajorungnarkovlugit. Nalekab Gudib inugoijusinga ôktûtigijaksarivavut tunganartok inugoinasuarniptingnut. Ijpta sân-ginêtsainartuksauvok Nalekab inukotine Israêlikut inugoilaungmagit perkojat atorlugit, „perkojallo tagva sugiartautiksarilaukpavut Kristusemut torârtitauvluta“. (Gal. 4. 3; 3. 24.) Taimaimat sorusivut tokkaluatsiaraksarivavut akkerartor-nangitomik. Sôkiak sorutsib pitsartuningit issu-magijaksarivavut ujdertortuksauvogullo, aula-taujomanata ningarnermut tukkekangitomut sugiaromanermullo sugaluluartomut. Pijarialiksô-vorle sorutsit sungiutisarlugit nâlengnermik tag-vainartomik sungiutisarlugit suliakarnermik atornartomik, inneroinermiglo suliakarnerme. Sungiutisartaujuksauvut nâlengnermik, nâmak-sinermik, nangminênarasuartailinermik, nelagô-romanermiglo; tamatomunga ilinganingat inôt-seme okinersautitaungmat. Akiluarnek sorutsinut nikagiluaromavlugit idluiniiovok; pijokartut ajo-kertuijoksub Elib inôsingane inerteriniovut neliu-nerne tamaine. Kitorngapta omingit ablatsan-gortitsungnangikaloaruptigik, apkosinek tamato-

children, we must prepare the way to it by training them to conscientiousness.

The influence of parents on their children, both wholesome and prejudicial, begins unquestionably much earlier than we are accustomed to believe; and this much more in what takes place unintentionally in the sight and hearing of the children than in what is designed to make an impression on them. Our children must therefore be to us a constant and powerful motive to become continually more holy in word and conduct, in order that we may do no injury to these tender plants. It is also to be desired that our children should be taught to love our Church, and that they should be made acquainted with our Church history.

We esteem it a sacred duty by all possible means to promote a deep and thorough knowledge of the Scriptures amongst us. The foundation of this must be laid by parental instruction. Remembering how deep are the impressions made upon the tender hearts of children by the Scripture narratives as heard from the lips of christian mothers, it is earnestly recommended to the mothers in the congregations in no wise to neglect the faithful practice of this most important duty. The Lord will bless what they do in this respect; with the result that the faith and love to our Redeemer which dwells

munga âkiksorasuaraksarivavut sorutsit inugoinasuaraptigik nelâgôtsainanermut.

Angajokât pitsartuningat malungnartok pijâringikaloartorle sorutsine, idluarnermut kajungersaijok, idluinermulletauk kajungersaijok, pigiarsarailuarpok issumagivaktaptingnit; taimaglo piluarpok pijokartutigut tamatomunga torângitutigut sorutsit takonârtilugit tusartilugillo piniarutaujunit pijârijomik sorutsit ajoker-toromavlugit. Kitorngavut taimaimat kajungersautigijaksarivavut soraingitok pitsartudlartorlo ivsornailivaliajomavluta okausekut, piniarne-kullo, perutsiararsuit tâpkoa idluilukutiksaliro-managit. Tussunadlarpoktauk sorusivut ajoker-tortaurkovlugit ilagêngnivut ungagivlugo, kau-jititaurkovlugillo ilagêngnipta unipkausinginik.

Pijariakortoridlarpavut kaujimanek nâma-mariktok Gudib okausinginik innekar-kovlugo akunaptingne. Tamatomungalo angajokât ajokertuiningit tungaviliortuksauvut. Erkaivluta kanok ittutigijomik sorutsit omingit akitut kibliktaungmangâta unipkautsinut Gudib okausinginit tusartaujunut anânat okpertut kaninginit, anânat ilagêne tiliortauvut kamajungnairkonagit piniaraksamik ominga pijariakortudlartomik. Nalekab saimartiniarpait piniarningit tamatominga; imaitomiglo maliktokalârpok, okpernek naglingnerlo Piulijiptingnik innekar-tok angajokâne amâtsiortaulârpuk perutsialârlarmiglo kitorngangine kitorngangitalo kitorn-

in the parents will also take root and flourish in their children and children's children, as was the case with Timothy. (2 Tim. 1. 5.)

C. The influence of adult members.

All adult members of the Church have their duty towards the rising youth. Through their intercourse with them and their behaviour in their presence they may in many ways influence them beneficially; for the young observe them. On the other hand, a grave stumbling-block may be laid in the way of the young by the bad example and the offensive actions of the adults.

D. Care of the Poor and Sick and Needy.

It goes without saying that, in the first instance, each congregation has the duty to provide for the support of its poor. As our congregations in Labrador, however, on account of their poverty cannot sufficiently meet this demand, help from outside will be required and will be given, as far as possible, by the Mission.

In like manner as the care of the poor, it also belongs to the mutual aid and service proper in a congregation of Jesus that we, for His sake who "Himself took our infirmities and bare our diseases" (Matt. 8. 17), readily and willingly take our share in attendance on the sick. May

gangine, sorlo pijokalaungmat Timoteuseme.
(2 Tim. 1. 5.)

C. Inumarit kajungersaininginik.

Ilagêngnipta ilagêngokatingit inumarit ilû-natik piniaraksakarput inosuktunut. Arvertar-katigêngnermingne tâpkonunga ilusermikkullo tâpkua najugangine idluarkutiksaliornungnarpait sunatuinamaringnik; inosuktut inumarit kama-gitsiarmagit. Kiglormulle aporviksak piungitok ilijaujungnarpok inosuktut apkotinginut inumarit ulloreasungininginut piniarninginullo kangunartunut.

D. Ajoksartullo aklujullo kanimajullo pairijau-gianginik.

Okautigijaujariakangikaloarpok, ilagêt attu-nit sivorliovlutik piniaraksaringmatsuk, aklujokotitik pairilugit. Ilagêktovulle Labradoreme aklunitik maliklugo piggarkattaramik, ikajortaujariakakattarput silatânit ikajornerlo taimaitok tunijaukattarniarpok, ajornangipat, Missi-onemit.

Taimaktauk, sorlo aklujut pairijaugiakarmatta, ilingagivok ikajortigêngnermut kivgartortigêngnermullo Jesusib ilagêktokotingane, kunulugata kувiasuklutalo kamakataunasuarapta kanimajunik tâmna pivlugo sangênip-tingnik ingminut pititsijok kanimasiptingniglo nangmartok. (Matt. 8. 17.) Tâpsoma akluitok-

He, who for our sakes became poor that we through His poverty might be made rich, go with us into the homes of the poor and sick, and not only bless our temporal gifts, but let none among us come short of the heavenly blessings obtained for us through His poverty.

Remember in love the poor and needy, likewise the sick and destitute, and especially also the widows and orphans, and be kind to them, helping them as much as possible in their distress. "If any man or woman have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed". (1 Tim. 5. 16.)

E. Hallowed Labour. Good Workmanship. Faithfulness in Business.

It is one of the marks of a true, living Church of the Lord that the everyday life, the things which we do and the things which we leave undone day by day, should be in agreement with what we profess as our faith before all men. We pray in our Church Litany, "Bless the sweat of the brow and faithfulness in business, but let none entangle himself with the affairs of this life; and may all our labour of body and mind be hallowed unto thee".

We desire to sanctify all our activities and undertakings tho the Lord and to regard our

sôgaloarlune aklulilauktub pivluta, akluninganut akluititaurkovluta, ilagilitigut aklujut kanimajullo iglunginut, aitutigijavullo saimartilugit kissianeungitok, kingumaklertailitilitigulle saimanartunik kilaub pinginik tâpsoma akluliningagut pisiarijaujunik pivluta.

Aklujut ikajortaujarialillo, taimaktauk kanimajut ajoksartullo, piluartomiglo uigarnerit iliarsuillo erkaumajaksarivase naglingnerme, pitsiarvigilugillo, ikajorlugillo pijariakaluartangine ajugaringitapsingnut. „Okpertok uigarnekotekarune, tâmna patangaititaksarivâ, ilagêt okumaititaurkonagit; taipkoa nelâgôrtomik uigarniojut nâmatuinartomik pekarkovlugit.“ (1 Tim. 5. 16.)

E. Pinasuarnermik saimanartomik. Suliakaloringnermik. Niuverniarnermik nelâgôrtomik.

Nalekab ilagêktokotingata ômajub nelunai-kutangita ilangat imaipok: arvertarnipta, piniarnerijapta piniarneringitaptalo kaut tamât nelautsikatigijaksarivât okpernivut kigligiutjutigijavut inuit ilûnatik sângine. Tuksiarpakpogut Litanaiit ilangane: „Niuverniarnivut pinasuarnivullo idluarijarnut ilingalaulit; ômaringnek piniaraksaptingne pinasuarniptingnelo pitsartutilauruk, nunable pinginut tamartitaurkonata, pinasuarnivullo maliktekarikonago ajornermik.“

Katjârpogut piniarnivut pinasuarnivullo ilûnaita piniaromavlugit nâmagijaujungnarkov-

temporal calling as received from the Lord, and with all diligence in labour and faithfulness in business expect the blessing from Him alone.

As we are more in contact with the outside world than was formerly the case, there is danger lest in some instances work should be done less carefully than it ought to be, and this amounts to deception. Our Christianity must appear in the reliability of our work as well as in the faithful performance of promises to supply good work for a fair price. Poor workmanship is a poor witness to our profession of Christianity as is also the desire to extort too high a price for goods we supply.

May all our Brethren and Sisters, with regard also to the affairs of this world, ever keep in view the admonition of the Lord: "He who is trustworthy in the smallest matter is trustworthy in a great one also, and he who is dishonest in the smallest matter is dishonest in a great one also". (Luke 16. 10.)

F. Social conduct.

A life agreeable not only to the commandments of God but also to the habits of God's house belongs to the character of a true Brother or Sister. Such a life requires that we abstain from all such things as may lead to spiritual harm, or may be a cause of stumbling to others,

lugit Nalekamut, ilinganivullo timemêtok âkik-sortaunasugivavut Nalekamut, ômaringnerublo piniaraksaptingne nelâgôrnerublo pinasuarnip-tingne saimartitauninga nerriugivavut Naleka-mit kissiane.

Silaksoarmut silatânêtomut aktortaunersau-gapta mâna sivornganemit ilimanarpok suliar-i-jaujut ilangit suliarijautsianginersauniarmatta pijuksaunermingnit, tamannalo uiveriklerniovok. Okpertônivutsakkijârtuksauvok sulijapta nâmat-siarningine, taimaktauk nelautsititsiniptingne nelâgôrtome angerkatarniptingnik aulaijomav-luta niorgutiksani nâmaktnik akkemut nâ-matuinartomut. Senalungnek kigligiutjitsialun-gimarikpok okpertôjomaniptingnik, taimaigi-voktauk akketuluartitsinek aulaijomajaptingnik.

Katangutipta ilûnatik silaksub tamatoma pingit pivlugittauk Nalekab kaiblaininga ijimik sânginêtsainartilitsuk: „Mikkijomik nelâgôrtok, nelâgôrivok angijomik, mikkijomiglo piniar-nerluktok, angijomiktauk piniarnerlukkivok.“ (Luk. 16. 10.)

F. Ilutsit inôkatigêngnerme.

Inôsek akkerartulungitok Gudib perkojan-ginik kissiane-ungitok, missiarutekangitorle Gudib iglungata ilusiorkojojaninik attavok ka-tangutib nelâgôrtub ilingajuksauninganut. Inôr-kovluta taimak piniartailijuksauvogut tamainik tarnib idluilukutiksanganut ilinganajartunik

and that we do not conform to this world either in its pursuits or habits.

Worldly pleasures which excite people to sensuality and love of gain, such as dancing or playing at cards, and every game for money and gain, shall not be allowed among us.

Particularly must we mention intemperance in the use of strong drink, which renders men in a special degree the servants of sin. We will therefore, as far as each in his station is able, make it our aim to remove everything which may in this manner become an occasion of going astray, and will give diligent admonition and warning when we see anyone falling into this sin.

We will have due respect for and protect our neighbour's property.

It is the duty of every member of the Church scrupulously to observe the Laws and Regulations of the Government of his country, and to love and honour those who are set over us. (Rom. 13. 1—7.)

In cases of misunderstanding or difference between members of a congregation, it is the duty of the Congregation Committee (angajokaukatigêt) to seek to reconcile them, and after an impartial examination in a brotherly spirit to endeavour to bring matters to a friendly settlement. But our Commitees cannot interfere with

apôtiviksaujungnarajartuniglônêt assiptingnut,
adsekarasuartuksaungilagullo silaksub tama-
toma inunginik pinasuartangelônêt iluseri-
janginelônêt.

Silaksub tamatoma kувiasulungningit ueri-
saijut inungnik ikligunermut pijomatudlarnernul-
lo, sorlo dansernek kalâtsiallo, pingoarne-
rillo, kênaujamik sunamiglônêt ilijaujokartilugo,
perkojaulungilat akunaptingne.

Piluartomik taijaksarivavut imertudlarnek
talasimanerlo kangunadlartok, tamatoma inuk
kivgautiluarmago ajornermut. Taimaimat aju-
garingitaptingnik pêjainasuaromavogut tamai-
nik tamartitsijutaujungnartunik, katsungailutalo
kaiblaijomavogut tenersârijomalutalo, takotua-
rupta ajornermut tamatomunga sâlaulertomik.

Inôkatipa perkutingit ileragijaksarivavut
asserortailitinasuarlugillo.

Ilagêngokatit ilûnatik nelâgôrlutik kamagit-
siaraksarivait nunab aulatsijingita perkojangit
maligaksaurkojangillo, angajokângortitaujullo
nagligijaksarivait opigilugillo. (Rom. 13. 1—7.)

Ilagêt ilagêngokatingita akornthane issumaka-
katigêngitokarpas kuvianailiortigêktokarpallônêt,
ilagêt angajokaukatigêktungit ulapirksainasuar-
tuksauvut, katangutititullo kiglisiniarkârlugit
kuvianailiortut, pinasuartuksauvut ilanârnarto-
mik angekatigêktsomavlugit. Angajokaukati-
gêlle agvianasuartuksaungilat idluarsaijub pinia-
raksarijanginik nunab perkojangit maliktautit-

the exercise of the magisterial office in the execution of the law of the land and the punishment of transgressors. Appeal to a magistrate or judge should only be made in extreme cases and where reconciliation cannot be otherwise effected. (see Rom. 13. 1 Cor. 6.)

Chapter 6.

Foreign Missions.

A. The Unity of the Brethren in its entirety comprises four complete Provinces, namely, the British Province, the Continental Province, the two American Provinces.

The British Province comprises our congregations in Great Britain and Ireland.

The Continental Province comprises our congregations in Germany, Switzerland, Denmark, Holland, etc.

The American Provinces comprise our congregations in the United States and Canada.

Czechoslovakia and the Mission fields are still dependent on the four Home Provinces for support.

While each Province is independent of the others, each having its own Directing Board and Synod, they together form one Unity of the Brethren (one Lord, one faith, one baptism, Eph. 4. 5), and are under the authority of the

somavlugit tappajullo pidlaromavlugit. Idluar-saijuble idluarsaininga kuvianailiortigêktunik kenertausarailuartaungilak, kissiane ulapirk-sautekakatigêngnek ajornamarikpat assiagut. (Rom. 13. 1 Kor. 6.)

Chapter 6.

Missionit nunane takorngartane.

A. Katangutigêngnivut iluitônermine ilujivok ilagêktotalingnik sittamainik, tamadja, apsimautijunik Englishenik, apsimautijunik illuilermêtunik (Europame), apsimautijuniglo magguinik Amerikanik.

Apsimautijut Englishit erkisimiarpait ilagêktut Englandeme Irelandemelo.

Apsimautijut illuilermêtut erkisimiarpait ilagêktut Germanyme, Switzerlandeme, Denmarkeme, Hollandemelo.

Apsimautijut Amerikat erkisimiarpait ilagêktut Amerikame Canadamelo.

Czechoslovakia Missione karvillo patangaititaujariakarput sulle apsimautijunut taipkonunga sittamainut tokkavigivlugit sôrlo.

Apsimautijut ukkoa sittamait ingmikômari-galoartilugit, attunit aulatsijokutekarlutik, kati-lutik katangutigêngningorput atausemik (Nalegak atausek, okpernek atausek, baptijut atausek, Efes. 4. 5), aulatau vullo kaggimiujunut Sinôdeo-

General Synod, which is composed of members elected by each Province.

B. The Foreign Mission work of the Brethren's Church is the common work of all the Provinces.

C. When our ancestors in 1732 and 1733 sent the first missionaries to the negro slaves in St. Thomas, one of the West Indian Islands, and to the inhabitants of Greenland, the one object kept in view by those earliest messengers of the Church was simply "to win souls for the Lamb". And this foremost object of missionary effort, which our forefathers so faithfully strove to attain, has through the Lord's grace been adhered to for nearly two hundred years.

Of the heathen converts thus gathered together for the Lord and His kingdom, congregations have in course of time been formed.

It continues to be the primary object of our missionary efforts everywhere to make men free from the service of sin through Christ's redemption.

Yet we should not lose sight of the more remote aim, namely, the gradual development of congregations, self-supporting and served by their own native ministers.

D. It is expected that those who have become partners of the blessings of the Gospel will do their utmost to help support the Foreign Mission

nerartaujunut. Sinôditat annerijauvut ilagênit apsimautijunêtunit ilûnainit.

B. Katangutigêngnipta suliangit Missione-karvingne nunane takorngartane suliangovok apsimautijunut ilûnainut adsigêktomik.

C. Sivorlipta jâringne 1732me 1733melo ajokertuijut sivorlerpât tililaungmagit kippalokutaujunut kernertanut St. Thomaseme, West Indit kikkertangita ilangane, Karâlinullo Greenlandeme, ilagêt tilijangit tâpkoa sivorlit torârvik-satuakatsainarasuarput imaitomik, „tarnit pinasuaromavlugit perkutaulugillo Saugârsungmut“. Tilijaujullo pinasuartangat tamanna pijariakortonerpâk, sivorlipta torârviginasuartangat, Nalekab saimaninganut sapkutaularuksimangilak jârit 200kasait nâvlugit.

Nelojut sâgiartut katersortaujut taimak Nalêkamut nâlegauvinganullo ilagêktungortitau-sinnakatarput.

Ilagêktune tamaine nelojunit katersortaujune Missionipta suliangit torâtsainarput sulle, inuit kelarudjaromavlugit kivgartornermit ajornermik Kristusib piuliklarningagut.

Puigortuksaungikaloarpogulle torârviksamik ungadlermik, tamadja, ilagêt aglivaliagianginik, ingmingnik patangaitunik, pairijauvlutiglo ajokertuijunut akunermingnit pijunut.

D. Nerriugijauvok ilûnatik ilangiutisimajut okautsit tusarnertut saimanarninginik ikajor-niarmatta ajungitamangnik Missionib suliangit

work of the Church so that the Gospel may be sent to "all nations", and so "the earth shall be full of the knowledge of the Lord, as the waters cover the sea". (Is. 11. 9.)

The end.

nunane takorngartane patangaitilugit, okautsit
 tusarnertut tilijaujungnarkovlugit „inôkatigêk-
 soarnut tamainut“ „nunaksoarlo taetaetsomâr-
 kovlugo ilitarksijunik Nalekamik, sorlo imarbik-
 sub erka imanginut uliktaungmat“. (Jes. 11. 9.)

Nâvut.

Appendix.

Duties and Privileges of members of the Moravian Church in Labrador.

Declaration. Thankful for the privilege of being received as members of that portion of the visible Church of Christ called the Moravian Church, we hereby promise to strive to perform such duties as fall to the lot of Church members. We will not look on these duties as burdens grievous to be borne, but as duties which we are permitted to perform for Christ's sake, whereby we are enabled to show our gratitude for the privilege of taking part in the building up of Christ's kingdom on earth.

Among the duties to be performed are the following:

1. Relating to the inner life.

1. To take the Holy Scriptures as the rule of our lives, believing that therein is to be found the whole truth concerning our salvation.

"For other foundation can no man lay than that is laid, which is Jesus Christ". 1 Cor. 3. 11.

"The Holy Scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus". 2 Tim. 3. 15.

Attajut.

Katangutigêt ilagêngningata Labradoremêtut ilagêngokatingita piniaraksarijanginik idluarkutigijanginiglo.

Kigligiutigijavut. Kujalivluta ilagêngoka-tingortitaugapta Kristusib ilagêktokotingata ilan-ganut katangutigêt ilagêngninganik taijaujomut angerpogut ajungitaptingnik piniarasuaromavluta ilagêt ilagêngokatingita piniaraksarijanginik. Piniaraksat tamakoa erksugaksatuinaunasugi-jomangilavut erksoktaujungnangitut, piniarak-saunasugijomavavulle piniarutaurkojaujut Kris-tuse pivlugo, tâpkutigûna nelonaijijungnar-kovluta kujaliniptingnik âkiksoikataurkojaugapta Kristusib nâlegauvinganik silaksoarme.

Assingita akorngane piniaraksaurkojaujut maliktut taijauvut:

1. Inôtsemut anernelingmut ilingajut.

1. Gudib okausingit maligaksarijomavavut inôsiptingnut, okperluta tâpkonane miksekarnek ilûnât piulijauniptingnut ilingajok nagvartau-jungnarmat.

„Tungavingmik assianik ilijijokarungnangi-lak ômangat ilimajomit, tagva Jesuse Kristuse-mit“. 1 Kor. 3. 11.

„Aglait hailigit . . . ajokertortaujutigijungnar-patit, piulijaurkovlutit okpernermut Kristuse Jesusemut“. 2 Tim. 3. 15.

2. To endeavour to live lives that are in accordance with our profession of faith in our Lord and Saviour Jesus Christ.

"Let your conversation be as it becometh the gospel of Christ". Phil. 1. 27.

"Abstain from all appearance of evil".
1 Thes. 5. 22.

"Be careful to maintain good works". Titus 3. 8.

3. To attend to family and private prayer and reading of the Scriptures, as well as to attend diligently the services of the church and particularly the Lord's Supper.

"Pray without ceasing". 1 Thes. 5. 17.

"Search the Scriptures, for . . . they are they which testify of me". John 5. 39.

"Not forsaking the assembling of ourselves together, . . . but exhorting one another". Heb. 10. 25.

4. To endeavour to live at peace with all men and in unity and love with our fellow members as brethren and sisters in the Lord.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any". Col. 3. 13.

"If it be possible, as much as lieth in you, live peaceably with all men". Rom. 12. 18.

2. Inônasuaromavogut inôtsenik akkerartulungitunik kigligiutjiniptingnik okperniptingnik Nâlegaptingnut Piulijiptingnullo Jesuse Kristusemut.

„Arvertaritsele Kristusib okausingit tusarneritut malitsiarlugit“. Fil. 1. 27.

„Idluitulijutaujârnerit tamaita atorniarasigik“. 1 Tess. 5. 22.

„Okpertut Gudemut ajungitulinernik ataruilerlit“. Titus 3. 8.

3. Kamatsiaromavogut tuksiarnernmik inutôttiluta tuksiarkatigêngnermiglo iglomiokativut ilagivlugit Gudiblo okausingit atuakataromavlugit, ataruilivlutalo ilagêt katimaniksangit atoromavavut, piluarmomiglo kommunionne hailige.

„Sorairase tuksiaritse“. 1 Tess. 5. 17.

„Aglangne keneritse; inôtsemik nungusuitomik pitakarasugigapse tâpkonane; tâpkoangovullo kigligiutsijut uvannik“. Joh. 5. 39.

„Katimaniksavullo kamagijungnainiarnagit, . . . kaiblartigêklutale“. Ebr. 10. 25.

4. Inônasuaromavogut inuit ilûnaita ulapirk-sautekakativlugit, ilagêngokativullo nagligivlugit issumakakativlugillo katangutigêktutitut Nâlekame.

„Ilipsingnut ilanârêkluse, issumagijungnaitigêgitse, nelise erkartuitksakarune assiminut“. Kol. 3. 13.

„Ajornangipat, inungnut tamainut ulapirk-sautekaritse ajugaringitapsingnut“. Rom. 12. 18.

"Honour all men, love the brotherhood".

1 Peter 2. 17.

"This is my commandment, that ye love one another". John 15. 12.

5. To willingly and honestly submit to Church discipline as it is practised in the Moravian Church, assured that it is exercised for our spiritual good, for our growth in grace, and for the purity of our social life.

"Obey them that have rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief". Heb. 13. 17.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake". 1 Thes. 5. 12, 13.

See also 1 Cor. 5.

2. Relating to outward affairs.

1. Remembering our Lord's command to His disciples to go into all the world and preach the gospel to every creature, and realising that that command is likewise for us, we will contribute of our means towards the spread of the gospel in heathen lands.

„Inuit ilûnaita opigisigik. Katangutigêt nagligisigik“. 1 Peter 2. 17.

„Tamadja perkojara, nagliktigêrkovluse“. Joh. 15. 12.

5. Kunutuidluta nelâgôrlutalo ilagêt inugoi-jutiksangit maligomavavut, sorlo atormatta katangutigêt ilagêngningane, kolarlugata atortaungmatta tarnipta idluarkutiksanginut, aglivalianip-tingnut saimanerme, inôkatigêngniptalo ivsornaititaugianginut.

„Ajokertortise nâleklugillo malingniarsigik; udjertormatta tarnipsingnik, akkiortuksauvlutik tâpkoa pivlugit; taimailiorkovlugit kувiasuklutik, annersauminatik; tamanna idluatsangimat ilipsingnut“. Ebr. 13. 17.

„Katangutivulle, inaksorpapse, issumaginiarsigik ajokertuijut ilipsingnik, pairijigijaselo Nâlekame kaiblargijaselo. Piniarningit pitjutigilugit anginersauluartomik nagligisigik“. 1 Tess. 5. 12, 13.

Amalo atuarsilerittauk 1 Kor. 5.

2. Sunatuinarnut ilingajut.

1. Erkaivluta Nâlekab perkojanganik iliniartiminut, silaksoarmut ilûnânut aijuksaungmatta okautsillo tusarnertut okâlatigivlugit inôkatigêksoarnut tamainut, tukkisivlutalo perkojak tamanna uvaptingnuttauk ilingangmat, ajugaringitaptingnik tunitijjomavogut kênaujapta ilanginik okautsit tusarnertut siamartitauvaliarkovlugit nunane nelojoktalingne.

2. As all expenses connected with the upkeep and repair of church and school buildings, graveyards, etc., together with current church expenses, such as lighting, heating, cleaning, and lovefeasts, fall on the congregation and are not borne by the Mission, we will cheerfully and willingly do our share in contributing cash or, where necessary, free labour towards such repairs and expenses, so that the burden does not fall only on a few, but that in this respect also we help to "bear one another's burdens."

3. As the opportunity for the education of our children in Labrador is, with the exception of the school at Makkovik, only small, we will make the best use of the opportunities afforded us by the Mission, and we also undertake to instruct and educate our children at home as far as lies in our power. By example as well as by word we will endeavour to train them aright, both spiritually and morally.

4. For the general health of ourselves and our fellowmen, and for the reputation, appearance, and well-being of the settlement, we will endeavour to keep our houses and the surroundings clean and tidy, we will respect and protect all watercourses which are connected with the supply of drinking water, all woods where such are still in existence and preserved on Mission land, and all paths in and around the village.

2. Katimavit atoriakartangit âkiktauja-
kakatarningillo iluvervillo avalungit aitortuivillo
katimavillo kaumartauningit kiaksartauningillo
ubvartauningillo taimaitullo ilagênut ilingang-
matta akkilertaulugatiglo Missionemut, kувiasuk-
luta ikajoromavogut kênaujanut suliaksanullônêt
akkekangitunut pijarialit pijarêtitaurkovlugit,
erksugaksat tamakkoa ilagêngokatit ilainanginut
ilingarkonagit, tamattomaneletauk ikajortigêr-
kovluta okumaitokarangat.

3. Piviksat sorrusipta iliniartitaugianginut
unuktôlungimatta sivitôlugatiglo (Makkovik kik-
kituinarlugo), ajungitaptingnik sorrusivut ilau-
tikatarniarpavut iliniarvekartilugo, nangminerlo
sorrutsit ajokertoromavavut igluptingne aglale-
rineramik iliniartilugit. Ajokertutsitigullo piniar-
nerijaptigullo inugoinasuaromavavut inôtsiar-
kovlugit ilukullo kalinekullo.

4. Uvagut nangminek inôkatiptalotauk atsui-
liningat issumagivlugo, iglugasaillo takominar-
ningat idluarkutiksangallo okautigijauningallo
issumagivlugit, iglovut avatâlo salumarsarkatar-
omavavut, imektarvit erkagivlugit, napârtut
ivlerijaujut ileragilugit, apkosinillo pairilugit.
Salumaitut auniojullo perorsaivut kanimalung-

Filth and decaying matter are hotbeds of disease, and therefore dangerous to life.

5. We will have due respect for and protect our neighbour's property.

6. When residing away from the station we will, at the earliest opportunity, notify the missionary in charge of the congregation of any birth or death, with the date of the occurrence and the date and place of burial. Such information is not only necessary for the Registers kept at each station, but has also to be forwarded every year to the Registrar of Newfoundland.

7. Should the friends of a deceased member wish to have a gravestone on the grave of the departed, they must first obtain the sanction of the missionary in charge, and submit for his approval any inscription they wish to have on the stone.

8. As all the land within a certain distance of the Mission stations is the property of the Mission by grant of the King of England or of the Government of Newfoundland, no buildings may be erected on Mission property without the consent and approval of the missionary in charge. No house shall be rented or sold to another person without the consent of the missionary. The land on which houses are built remains Mission property, and for these houses a small ground rent is charged annually.

The end.

nartunik, taimaimallo atsuilinalungilat inôtemut.

5. Inôkatipta perkutingit ileragijomavavut asserortailitinasuarlugillo.

6. Ilagêngokatipta assine nunakartut ajokertuijok kaujititaksarivât (kabluniarviksakatuarpat) inûlertokarpat inôjungnaitokarpallônêt, inûlerviub inôjungnaiviublônêt uvlungata kittitanga okautigilugo. Tamanna pijariakortovok ajokertuijub aglangit nelautserkovlugit kissianeungitok, taimaitulle nunab aulatsijinginut tili-jaujariakarmatta jârit tamât.

7. Inôjungnaisimajub ilangit ujaraktârosukpatta attekarvingmik iluverme perkojaurkârtuksauvut ajokertuijomut, aglaillo ujaramêtuksat tâpsomunga nâmagijaujuksauvut.

8. Missionekarvit nunangit avatingillo tunijaumangmatta Missionemut atanermut Newfoundlandiblônêt aulatsijinginut nuna perkutauvok Missionemut. Igloliortokarungnangilak Missionib nunangane perkojaurkârtinago ajokertuijomut, iglullo nappagaloartut aulaijaujuksaungilat ajokertuijok kaujititaurkârtinago. Nuna iglub innigijanga, perkutauvok sulle Missionemut, taimaimallo iglub inua akkilêkojauvok tungaviksiutiksârsungmik jârit tamât.

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